Zion's Herald

WEDNESDAY, JULY 15, 1903

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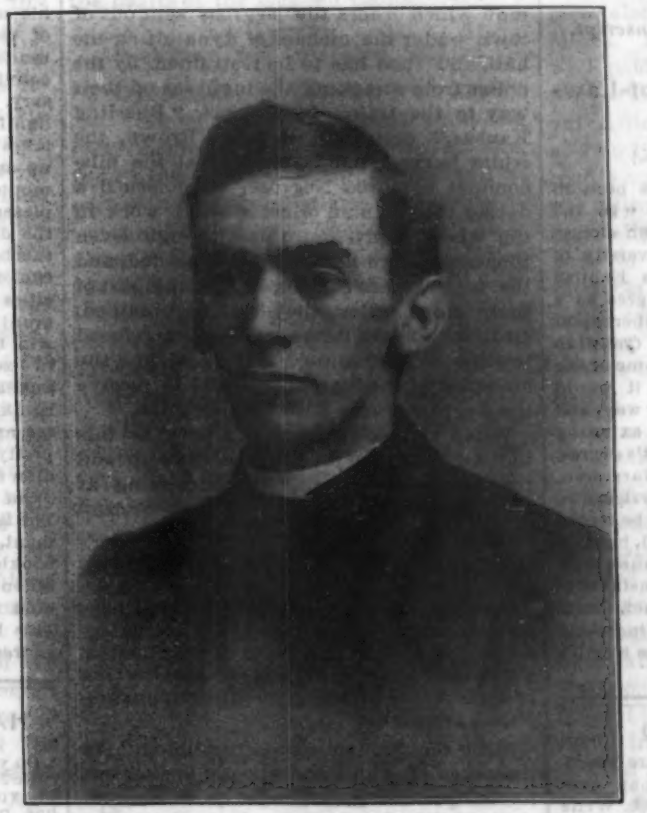

CANON HERBERT HENSLEY HENSON

See "Two London Canons," on page 886

THE HEART OF THE HILLS

There's a wonderful country lying
Far off from the noisy town,
Where the wind flower swings,
And the veery sings,
And the tumbling brooks come down;
'Tis a land of light and of laughter,
Where peace all the woodland fills;
'Tis the land that lies
'Neath the summer skies,
In the heart of the happy hills.

The road to that wonderful country
Leads out from the gates of care;
And the tired feet
In the dusty street
Are longing to enter there;
And a voice from that land is calling,
In the rush of a thousand rills,
"Come away, away,
To the woods today,
To the heart of the happy hills."

Far away in that wonderful country,
Where the clouds are always blue,
In the shadows cool,
By the foaming pool,
We may put on strength anew;
We may drink from the magic fountains,
Where the wine of life distills;
And never a care
Shall find us there,
In the heart of the happy hills.

— *Boston Transcript.*

"Dee-Deeing and Doctor-of-Law-ing"

[From the *Springfield Republican.*]

A very entertaining libel suit has been in progress in a London court over a "D. D." which Rev. Charles Garnett, a London clergyman, obtained from Harriman University of Tennessee. The *Christian World*, an English religious journal, denounced the degree as a sham, and the university as a fake, whereupon the divine sued for damages. If the *Christian World* had been more familiar with some of our American institutions of learning, it would have said the same thing in another way, and thus have avoided the libel suit while exposing the real character of Rev. Mr. Garnett's degree. Harriman University, located at Harriman, Tenn., may now have no regular curriculum, and one of its principal buildings may be rented to an oil dealer, as has been charged, but it is chartered under the State laws of Tennessee, it appears, and is still legally in the business of dee-deeing and doctor-of-lawing. In fact, this is now the institution's chief asset, as is indicated by the degree so proudly borne by the English clergyman.

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At Last, a Stand against Mobs

[From the New York *World.*]

EVANSVILLE, Ind., is to be congratulated. It has a lot of senseless people, some of them criminally disposed, but it also has officials who know their duty and are not afraid to do it. They were a little slow, but with the help of a vigorous governor they did their work at last. Bloodshed is always a deplorable thing, but there are times when a little sharp bloodletting is a merciful preventive of greater evils. The dead and wounded rioters at Evansville will help to preserve the peace at scores of other places, just as they themselves might have been saved if the jail at Wilmington had been guarded by men instead of by spineless cowards.

It is high time that an example should be made of "race war" anarchists. The whole country is becoming infected with a virus of lawlessness that was once supposed to be exclusively Southern. In Evansville crazy mobs "shoot up" the town because a Negro killed a policeman in a scuffle. Near Asbury Park, N. J., there are threats of lynching three Negroes accused of driving along the road and running over a young woman. At Linton, Ind., the employment of a colored cook and half a dozen Negro waiters to serve a banquet for a lodge of Elks collects a furious mob which orders the Negroes sent out of town under the menace of dynamiting the hall, and then has to be restrained by the police from attacking the fugitives on their way to the train. In Kansas, "Bleeding Kansas," the State of John Brown, the white harvest hands, enraged at the misconduct of three Negroes, have issued a decree that no man of color shall work in the wheat fields, and this although seven thousand more harvesters are needed, and the farmers are in danger of losing part of their crops unless they can be obtained. In Illinois some time ago the mobs refused to allow colored miners to dig coal, and the governor of the State threatened to receive the Negro workers with Gatling guns.

When things get to such a point as this the American people usually wake up and then something drops. It is dropping at Evansville.

A Distinction with a Difference

"The foolishness of preaching" was perhaps never better illustrated than by the incendiary sermon of a white clergyman at Wilmington, Del., a week ago Sunday, and the crazy sermon of a black one in the same city yesterday. — *Boston Transcript.*

Not "the foolishness of preaching" in the sense of which the apostle spoke, but foolish preaching, which is quite another thing. The apostle asserted that by the foolishness of preaching men were saved; incendiary and crazy preaching never saved anybody. — *New Bedford Standard.*

Short Prayers

ACCORDING to the *Philadelphia Record* three Methodist ministers, as they were dining together the other day, talked about short prayers. "A prayer short as it was irreverent," said the first, "was offered up by a soldier before the battle of Waterloo. It was this: 'O God, if there be a God, save my soul, if I have a soul.'" "That prayer," said the second minister, "resembled one composed by Bishop Atterbury in the early part of the eighteenth century. It was a prayer for the soldiers about to engage in battle, and it was brief and impressive. 'O God,' it ran, 'if, in the day of battle, I forget Thee, do not Thou forget me.'" The third minister, after a moment of thought, smiled, and said: "When I was a lad I one day dined with two stranger aunts. They set me at the head of the table and bade me say a grace. I was taken aback, for I knew no grace to say; but a text popped into my mind, I rattled it off, and, after it was over, I realized that it was appropriate enough. It was: 'O Lord, open Thou our lips, and our mouths shall show forth Thy praise.'"

New England's Old Home Week Likely to Bring Many Back to their Native Sections

"Old Home Week" in New England commences with the Bay State's celebration, beginning the last Sunday in July; then following, New Hampshire, Maine, Vermont and Connecticut in the above order. The Old Home Week celebrations comprise almost every town and city of consequence in these States, and the wanderer who has not set foot upon the Commonwealth's soil for a number of years will renew again fond remembrances, he will visit again the old farm and village, the well-known scenes of revolutionary conflicts and the familiar streets of busy Boston. New Hampshire will welcome to her sylvan hills her faithful children who have drifted away. The White Mountains, the beautiful Lake Winnepesaukee, the silent and serene Sunapee will all tend to bring back again youthful days amidst the beauties of the old Granite State. The hot summer season is sufficient to awaken the thoughts of the doughty son of Maine who anticipates a visit to his native root. He recalls the cooling breezes of the fragrant pine forests, the beautiful beaches and pleasant harbors, and he becomes convinced that a trip Old Home Week is necessary. Vermont, with her verdant hills, her delightful old farm houses and such magnificent lakes as Champlain and Memphremagog, rises up again in the vision of the native born Vermonter. He compares in his mind boyhood pleasures of a score or more years back, and the delights among the fields and forests of this beautiful State. Connecticut with her beautiful towns and villages and her very pretty cities has attractions sufficient besides her fragrant peach orchards and wooden nutmegs to win back the stray ones. Rhode Island, small in size, but rich in resorts, has the gala Newport and famous Narragansett Pier to set some folks thinking, and many an absentee will return to see again his old home on the Sound or some pretty farm house in a valley town with an Indian name.

Old Home Week is the time to make your visit. The Boston & Maine Railroad Passenger Department, Boston, has published a very interesting booklet of thirty-eight pages which gives an excellent description of each one of the New England States with some beautiful illustrations. This book will be mailed free upon receipt of address.

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Zion's Herald

Volume LXXXI | Boston, Wednesday, July 15, 1903 | Number 28

ZION'S HERALD
CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher
PUBLISHED WEEKLY
Price, $2.50 a year, including postage
36 Bromfield St., Boston
All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.
Entered at the Post-office, Boston, Mass., as second-class matter.

Race War in Evansville

A SERIOUS race war developed last week in Evansville, Indiana — a town having a colored population of 10,000 — as the result of the killing of a police officer by a Negro. The latter, on the order of Governor Durbin, was removed to the State Prison for safe keeping, but afterwards, on a counter order from Judge Rasch, was brought back to Evansville. The killing of the patrolman precipitated a riot, which necessitated the calling of the militia. An attack was made by miners on the court-house before the prisoner was removed, which was vigorously repulsed by the militia, seven lawbreakers being shot down. As a result of the general disorder and various retaliatory acts on the part of whites and blacks, scores of persons have been killed or injured. In the opinion of Governor Durbin anarchical elements have mingled with the mobs. Evansville has been practically under martial law the past week, with an advisory committee of safety, organized at the Governor's suggestion, in nominal control. The sentiment of the influential men of the town sustains the vigorous enforcement of law, and justifies the killing of members of the mob who disobeyed the mayor's proclamation against congregating in the streets. The Negroes are leaving Evansville, which is now quieter, in great numbers.

British Friendship for France

THE visit of President Loubet to England, following closely upon King Edward's visit to Paris, has given the British people an opportunity to prove that there really exists, as the King remarked at the banquet in Buckingham Palace, a friendly sentiment among Britons toward France. The King made the point that France, being England's next neighbor, should naturally be her best neighbor. In his reply to the hearty address of welcome presented to him by the mayor of Dover, President Loubet called attention to the fact that Great Britain and France have both "founded their prosperity on liberal institutions," and "have dedicated a like attachment to the maintenance of peace" — which is a thoroughly French way of saying it, but an utterance no doubt quite sincere, coming from a man whose rise to power has been a striking illustration of the virility of democratic institutions among the French. Wherever President Loubet has gone in England the "Marseillaise" has been played, the strains being taken up by band after band, and in the general enthusiasm the passing irritation of Fashoda incidents, which have disturbed the equanimity of both peoples in by-gone years, have been quite forgotten. The graceful act of President Loubet, who laid a wreath upon the tomb of Queen Victoria at Frogmore, has deeply touched the hearts of the English people.

Welcome to American Sailors

THE occasion of the visit of an American squadron to English ports has been improved by our English cousins, from King Edward down, to the end of saying over again, more emphatically, what has before been often and well said, namely, that England and the United States are natural allies, and that the relations between the two countries should be drawn closer as time goes by. King Edward's speech of welcome to the American officers at the palace banquet in London, July 9, is significant as indicating his own personal desire that these two great nations should act together harmoniously as joint trustees of the peace of the world. Felicitations and protestations of brotherly affection between Englishmen and Americans are frequent, and cause less remark than when a Kaiser holds out the hand of friendship, but their commonness does not make them cheap.

Land Bill Advanced

ALL the regular clauses of the Irish Land Bill have now been adopted. The bill, somewhat amended, has passed through the committee stage, and was reported, July 8, to the House of Commons amid cheers. Mr. Wyndham proposed the making of an annual appropriation of $25,000 out of the development grant to indemnify Trinity College, Dublin, for any loss of income arising from the sale of land owned by the college. Although this clause was vigorously opposed by the Nationalists, it was adopted by a Government majority of 63. After the discussion and withdrawal of a number of private members' clauses, Mr. Wyndham moved an amendment to Schedule 1, providing for the payment to the landlords of a uniform bonus of 12 per cent. This was agreed to, although the Nationalists, who are not backward in acting the part of friendly critics of the Wyndham program, reserved the right to oppose the clause at the report stage of the bill.

Railways in the Philippines

WHEN the Philippines passed under American control, it became inevitable that railway construction would be pushed throughout the larger islands at least, and it is not surprising that the American Development Company is now figuring on building an extensive series of railways, extending several hundreds of miles southward from Manila. A certain number of tracks will be laid in Cebu, Panan, Leyte, and Samar, connection with Luzon being made by ferry. In time the iron horse may proudly race along even among the Mindanao Moros. Railway construction has already well paid for itself, both in peace and in war, in India, Egypt, Burmah, and Southern Africa. Both as a weapon of defense and an instrument of commerce the railroad is unexcelled. The Philippines without railroads are practically helpless commercially. It is now very difficult to transport to the coast the hemp or other products grown in the interior. The railroads proposed, if constructed, would by making markets accessible render the natives more prosperous and thus tend to peace.

National Education Convention

THE promise of the preliminary gatherings of the National Educational Association, in this city, has been amply fulfilled in the richness of the intellectual feast provided in the many sectional meetings held since the members of the Association applied themselves to hard work on Tuesday. The Association addressed itself to the great problem of education from two different lines of approach — from the top and from the base of the educational system. The university idea in education was admirably illustrated both in matter and manner by President Eliot, who in chaste, convincing phrase, with that impression of power in reserve which his addresses always give, spoke of "The New Definition of the Cultivated Man." Eight of the seventeen departments of the Association held meetings on July 7, the largest attendance being at the department of higher education, over which President Wheeler of the University of California presided. The general topic for discussion was the length of the baccalaureate course and the period of preparation for the professional schools. The historical introduction to the subject was supplied by Professor Brown, of the University of California, who told of the early purposes of the colleges, and described the modifications which changing conditions have made necessary. Pres-

ident Eliot spoke in favor of a three years' course for the bachelor's degree, and recommended requiring that degree for admission to the professional schools. President G. Stanley Hall contended that as civilization advances the period of apprenticeship before entering on active work increases, and urged a "long exposure" to the cultural influences of academic life.

The subject of elementary education, which lies at the base of the educational system, also received much attention. The "grade teachers," who constitute the rank and file of teachers in the United States, are magnifying their office and claiming for their work increased notice and compensation. There are rumors that if a largely signed petition presented to the National Council requesting an investigation of the condition of teachers in graded schools throughout the country be disregarded, the formation of a new organization by grade instructors is a possibility. The topic of religious education evoked warm discussion. U. S. Commissioner Harris affirmed that religion is not a matter to be taught in the schools — an opinion from which decided dissent was expressed by many. The manners and morals of modern college life were earnestly discussed. The debate was remarkable for its clear recognition of the duty resting upon college authorities to furnish influences which will help to guide the student aright morally as well as intellectually. Over-indulgence in athletics was criticised as introducing an element of weakness and of superficiality into modern academic life. The larger part of the teachers in attendance at the convention were women — which is not surprising, considering the fact that the larger part of the educational work of the country is passing into the hands of women.

Christian Endeavor Convention

THOUSANDS of Christian Endeavorers from all parts of this country and Canada assembled at Denver, Colorado, last week for the international biennial convention. As the Endeavor trains crossed the mountains stops were made at different points, when enthusiastic Endeavor songs echoed loudly back from the sides of the canyons. More than ten thousand persons attended the opening mass meeting of the convention, held July 9 in a large tent set up near City Park, Denver. The convention was called to order by "Father Endeavor" Francis E. Clark. A choral welcome was sung by a choir of six hundred voices, welcoming addresses were delivered by Governor James Peabody for the State, by Rev. Dr. Robert T. Coyle for the churches, and by Chairman W. E. Sweet for the committee of 1903. Hearty greetings were also extended by Dr. G. F. Libbey, who joined the first Society in Maine twenty-two years ago. Ten-minute responses by delegates followed. At the business meeting all the old officers were re-elected. The retiring trustees were also elected for another term, and presidents were named for the various States, Territories, and provincial societies. The meetings of the convention have been marked by great enthusiasm. Missionary topics have received much attention, and meth of forwarding the Christian Endeavor movement have been carefully considered.

Balkan Cloud Passing

BULGARIA is reported to have abandoned her intention of reinforcing her troops on the frontier. The explanation probably is that Russia has been exerting a quiet but steady pressure on her political ward to keep the peace. In diplomatic circles a calmer view of the whole Balkan situation is now taken. This view is not shared by many officers, both Turks and Bulgarians, who are naturally inclined to bellicose views. Diplomacy rather than militarism, however, is likely to prove to be the prevailing counsel. The Ottoman Government is now thoroughly awake to the importance of taking the most stringent precautions to prevent a recurrence of disorders in Salonica and at other danger points. The occasional brushes that are reported between outposts of troops and roving insurgents among the Balkan hills have no special significance in determining the question of a possible war between Bulgaria and Turkey.

Warfare Against Mosquitoes

THE board of health of Montclair, N. J., is engaged in carrying on a vigorous warfare against a particularly obnoxious species of mosquito known as the *culex pungens*, which is believed to be carrying typhoid germs about town. The insects are bred mainly in stables and outhouses, many of which are by wealthy people who go away in the summer left in a condition calculated to breed the pests. Each female mosquito lays three hundred eggs at a time, and a new generation is born every two weeks. The board of health is seeking new powers to enable it to go on private property and act with the freedom of action allowed it on public land. The use of kerosene in spraying ponds and fields has been attended by a curious complication in South Orange, where the residents have been detecting a distinct taste of kerosene in their milk, which was traced to the fact that some of the meadows where the cows had been pasturing had been treated with kerosene. One cow came to her death by kerosene poisoning. Residents of the village have resolved to pasture their cattle elsewhere until the oil disappears.

Building Trades Strike

ONE of the most expensive strikes in the history of the country has been terminated by the resolution of 50,000 skilled mechanics in the building trades in New York to return to work this week. The unions have voted to accept the terms of the employers, one of the effects of the new arrangement being to do away with walking delegates, and to refer all disputes as they arise to a joint board of arbitration. The return of the mechanics involves the return to work also of a large number of common laborers. The strike, which affected the Manhattan and the Bronx boroughs, has lasted fifty-one days, during which time the wages lost by 75,000 skilled and 87,000 unskilled men have amounted on a conservative estimate to $17,839,000. The loss to contractors in interest, prospective profit, etc., is estimated at $30,000,000. The loss to workingmen in other trades through lack of production probably amounted to $20,000,000, to which might be added losses to local tradesmen, landlords, and others, bringing the total loss due to the strike up to between seventy and eighty millions of dollars.

Internal Commerce

ACCORDING to the latest monthly report of the Department of Commerce and Labor, internal commerce in the United States compares favorably with the corresponding period of last year, although lumber receipts have fallen off from 190,869,634 feet for the first twenty-one weeks of 1902 to 166,064,889 feet for the same period in 1903 — a decline due primarily to disturbed conditions of the building trades in New York. The receipts of livestock at Western markets have been larger, due in part to the excellent conditions of pasturage throughout the producing regions. Taking the livestock trade as an index to economic conditions generally, it appears that a firm and even level of prosperity has been maintained, with a fair prospect of continuance. The volume of receipts of wheat for the full crop year will undoubtedly exceed those of either 1901 or 1902.

Italy and the Papacy

THERE is no reason to think that the traditional policy of Italy, which consists in considering the Papacy to be merely a spiritual power enjoying under Italian law complete liberty and independence, will be abrogated when the time comes to elect a successor to Pope Leo XIII. Now that the temporal power of the Papacy has been lost to it, the governments of Europe, Italy included, are not likely to insist upon a right to influence the choice of a new Pope. The last time that the "right of exclusion" was successfully employed was in 1835, when Spain prevented Cardinal Guistinian from being elected Pope. Three Catholic Powers — Spain, France, and Austria — still nominally enjoy the right of vetoing the election of an unacceptable candidate. The Italian Government is taking particular pains to make known to the world that since the temporal power of the Papacy was taken away in 1870, the Vatican has enjoyed complete liberty in the exercise of its spiritual offices. Italy is resolved that the "Prisoner in the Vatican" cry, which has been the plaint of Rome for so many years, shall not be justified in actual fact by any coercive governmental action. Premier Zanardelli has assured the most absolute liberty to the approaching conclave, in the interest not only of Italy, but also of all Europe. The conclave, however, is sure to be marked by intrigues among the cardinals themselves, while the irreverent populace is already betting on the probable result of the election. The old feud of the Colonna and Orsini families is likely to play a part in the speculations and intrigues attending the selection of a successor to Pope Leo XIII., and although the new Pope will not be a member of either of these illustrious families, it may well be that the

influence of one or the other of them will be successful in turning the scale in the election.

Emerson Memorial School

THE Emerson Memorial School, the curriculum of which consists of a course of thirty lectures by distinguished lecturers on various aspects of Emerson and his teachings — half of which will be given in Concord and half in Boston — was opened on Monday by a lecture delivered in the Town Hall at Concord by Rev. Charles G. Ames, who spoke of "Sources of Emerson." The assembly that gathered for the occasion was in point of personnel largely reminiscent of the Concord School of Philosophy, which held its last session in 1888. The purpose of the school, as outlined by Edwin D. Mead, the chairman of the committee promoting it, is to familiarize the younger generation of Emerson admirers with the spirit and teaching of the Concord sage, as interpreted by eminent thinkers, many of whom knew Emerson in the flesh.

The Pope Worse

THE Pope, despite the distressing experiences through which he has passed, including two operations, continued to defy death and to keep the cardinals waiting for their conclave another week. Encouraging reports are followed by a cablegram, as we go to press, that he is very near his end, and he will probably have passed away before this paper reaches our readers. He has endured the painful vicissitudes of his case with a calm equanimity and fortitude which have deeply impressed both Catholics and Protestants in all lands. That the Papacy is still a great religious and political force and a significant fact for millions of people in America is evidenced by the large space given in the columns of the daily press to accounts of his condition and estimates of his character.

Salt Lake Cut Off

GEOLOGISTS — among them Dr. Adolphus Kecheler, of the Smithsonian Institution — have for some time been fearful that the Lucin cut-off, which is intended to run across the northwest end of Salt Lake and thus shorten the Southern Pacific route to San Francisco by sixty miles, would prove impracticable of construction owing to the treacherous character of the lake bottom. These fears have been confirmed by the sudden disappearance recently of a section of the roadbed a half-mile from shore when a locomotive was sent out to test the track. At the point where the track dropped it is believed by some experts that a bottomless quagmire has been discovered, inasmuch as with 240 feet of connected steel piles the base could not be reached. Four million pounds of stone dropped at the spot have utterly disappeared from touch, even with 40-foot piles. It is thought by some engineers that the pit on the line of the cut-off is a subterranean outlet of Salt Lake. Prof. J. E. Talmage thinks that the cut-off traverses the old bed of Bear River, which has been filled with alluvium which is not solid enough to bear the weight of the trestle, and rejects the theory of a subterranean outlet. In his view a layer of sodium sulphate, or mirabilite, impenetrable to the sharpest steel instruments, but dissolvable by steam, covers certain areas of the Lake not precisely determined. The error made in this piece of engineering — one of the pet projects of Mr. E. H. Harriman — is a costly one, as one million dollars have already been expended on the Lucin cut-off.

New Educational Idea

A NEW movement, intended to enable New England to hold her primacy in educational matters, has had its inception in a conference called together recently by Dr. E. E. Hale. The primary object of the movement is to stimulate people living in rural communities to studious work in some one of a wide range of subjects. The work is to be directed by a central educational bureau, which will outline courses of reading and send lecturers to the local centres of literary activity. The methods of English university extension work will in the main be followed. A provisional committee has been appointed, which will plan for the inauguration of the work this fall, and prepare for a permanent organization.

FACTS WORTH NOTING

The site for a reproduction of Jerusalem at the Louisiana Purchase Exposition has been dedicated with elaborate Oriental ceremony.

A collection of Alaskan wild animals, by special permission of the Acting Secretary of the Treasury, will form a part of the Government exhibit at the St. Louis Exposition.

Ex-Governor Boutwell, Silas Dean and Robert T. Davis, the three surviving members of the Massachusetts Convention of 1853, have just held a reunion in Boston in commemoration of that famous event in the history of the State.

Mme. Sklodowska-Curie, the young and talented wife of Professor P. Curie, who was with her husband a joint discoverer of radium, has taken the degree of Doctor of Science at the Sorbonne in Paris. The discussion of Mme. Curie's thesis was a mere formality, and it was passed with congratulations.

The aggregate foreign trade of Canada during the year ending June 30, 1903, reckoned on the basis of imports for consumption and of exports, has reached a total of over $450,000,000. This is more than $35,000,000 in excess of the aggregate foreign trade in the preceding year, and nearly double that of 1896, the last year of the Conservative administration.

A conference of the graduates and undergraduates of the colonial universities of the British Empire opened in London, July 9, under the presidency of James Bryce, M. P. Resolutions were adopted in favor of the co-ordination of the universities of the empire and the development of postgraduate courses.

"Mother Jones," with a textile army composed of workers from the mills of Kensington, Pa., is now on her way to New York to call Wall Street to account for the economic evils for which this sociological Joan of Arc holds it to be responsible. A mass meeting in Madison Square is projected. Many of the recruits of the "army" are mere children. With the army goes a band.

A number of Harvard, Princeton and Cornell students are on their way to Kansas to spend their vacation harvesting wheat. They take the trip for their health and $2.50 a day and board, which they have been guaranteed.

The first conviction for violating the child labor law passed at the last session of the New York Legislature, which makes it a crime to employ in a shop children under fourteen years of age, was obtained last week in Rochester, where, on complaint of a woman deputy factory inspector, a tailor was fined $20 for so employing a child.

The work of delimitation of the boundaries of the proposed United States naval station at Guantanamo has been completed by Cuban engineers acting in conjunction with United States naval officers. The area thus marked off covers twenty-eight and a half kilometres.

The Chilean Congress last January approved a railroad project which involves the construction of a Transandine railway. It is now announced that tenders for the building of the line will be opened May 1, 1904. The government of Chile is preparing to expend $25,000,000 on railroads and other public improvements, and is ready to guarantee five per cent. interest on the cost of the construction of the Transandine line.

The United States Signal Corps is to erect and equip a system of government wireless stations in Alaska. The first station will be constructed at Fort Davis, Nome; the second will be established at Safety Harbor; while a third wireless post will be placed at St. Michael's. It is the intention finally to connect the Alaskan system with Puget Sound by a submarine cable.

The commutation by the German Kaiser of the sentence passed on Naval Ensign Hussner, who murdered an artilleryman for neglecting to salute him, has caused a storm of indignation throughout Germany. The commutation of the well-deserved punishment is regarded in Germany as a practical acknowledgment that the Kaiser believes that the officers of the army and navy should not be punished for offenses committed against the common people. This intolerant spirit displayed by the imperial commander-in-chief of the army and faithfully imitated by the officers under him, is having the effect of greatly swelling the ranks of the Socialists.

The Russian Ambassador in London has refused to receive a petition presented by the *Catholic Herald*, with a request that it be forwarded to Washington, calling attention to the "increasing outrages on Negroes," and urging the Russian Government to make strong representations against the inhuman practice of lynching. The Russian Ambassador declined to transmit the petition — which now goes direct to St. Petersburg — on the ground that it is outside of his powers.

Judge Edwards, in a local court at Scranton, Pa., last week handed down an opinion to the effect that the Greek Catholic priests of the United States are subject while in this country to the discipline of the Latin bishops. The court upheld an injunction restraining an excommunicated Greek Catholic priest from officiating in a church in a Pennsylvania town on the ground that the bishops of the Greek Church in Europe had directed their priests to subject themselves to the jurisdiction of the Latin bishops. The decision is remarkable in that it seems to recognize the existence of a quasi-legal tie between ecclesiastical establishments in Europe and America.

GIVE AND TAKE

WILLINGNESS to give is commonly accounted of higher rank in point of merit than willingness to receive. Yet there are those who need reminding that the latter is also a duty. There is a proud independence which finds pleasure in bestowing, and exalts in the superiority to which such bestowment testifies. It is prone to forget that others also find joy in such privilege and have a right to such joy, which right their haughty attitude would deny. To exclusively appropriate and arrogate this pleasure to one's self, is a mark of smallness. "More blessed to give than to receive?" Yes; but not always more noble, not more obligatory. That life expands which imparts. But how can there be an imparter unless there be an accepter? And we may not excuse ourselves from sometimes playing the latter *rôle*. When properly done it is twice blessed. It benefits us to feel that we are so bound up in one bundle with our fellows as to be sometimes indebted to them, and lifted up in the isolated superiority of continuous donation; and it benefits others in that it furnishes them the sweet opportunity of conferring an obligation, not thus paying back a little, at least, of that debt which otherwise, wholly undischarged, would crush out their self-respect. Only they who freely receive have a right to freely give.

MORAL AND RELIGIOUS TRAINING IN PUBLIC SCHOOLS

THIS was one of the few important questions discussed at the recent Teachers' Convention in this city. As usual, the net result was very small, owing to failure to analyze the problem. Most of the speakers were convinced that religion should be taught, but in what form or in what way they omitted to state.

That religion is a supremely important factor in life, and hence in education, is beyond question. But it does not follow that religious instruction should be given in the public schools. These schools, in any case, do not aim to give a complete education to the children, but only certain indispensable elementary training. In the total education of the child there is a division of labor between the public school, on the one hand, and the church and family on the other. To which of these the religious training of the child shall be entrusted is an important practical problem; and it cannot be solved by any strenuous reflections on the necessity of religion as a factor in education. Most of us are agreed on this necessity; but the practical question is not touched thereby.

That technical religious instruction of a dogmatic and denominational type cannot be given in the public schools, is self-evident. Neither do we believe it desirable. The German public schools provide an extended course of religious instruction, stretching over nine years, as we remember, and including a great variety of religious topics; but we fail to see that it has made them any more religious or reverent or moral than our "godless schools." Indeed, such instruction, when conducted in a perfunctory fashion, or in the hands of thoughtless, flippant, irreverent teachers, is always worthless and often mischievous.

We are not concerned, then, to have religion in the public schools as formal religious instruction. Religion may be entirely absent from such instruction, and it may be effectively present without any formal recognition. The character of the teachers is a far more important matter. The danger of our schools is not in shutting out the catechism, but in falling into the hands of teachers of low moral tone. Truthfulness, modesty, unselfishness, reverence, honor, are learned only by contact with those in whom these virtues flourish; and teachers of any other sort would be a moral pestilence in spite of both catechism and Bible.

Those who insist on religion in the public schools should bear this fact in mind. The molding influences of life are found less in text-books than in example, association, personality. Hence it is of the utmost importance that the young should be brought up under those influences which make for the things we cherish. If reverence, and morality, and uprightness be desirable in the children, we must see to it that these virtues exist in their teachers. Of course this does not mean that any dogmatic or ecclesiastical test should be imposed.

Manifestly the only way in which for the most part religion and morality can exist in the public schools is through their existence in the teachers, thus forming the atmosphere of the school. Moreover, we need to recognize the moral quality and sacredness of all our work, and to see that the faithful performance even of the routine school work is no small factor in the spiritual upbuilding of the pupils. It may not have any technical religious character, but it is of great significance in the making of character. Moral principles applied to this work and manifested in it would be far more effective than any drill in the catechism.

For the higher classes, however, we believe it possible and desirable to have moral instruction bearing on the conduct and ideals of life. Effective work could be done in this field without any dogmatic or ecclesiastical reference. This would not go to the extent of catechetical training, but it would be good and helpful so far as it went. Truthfulness, honesty, unselfishness, and all the other virtues in their myriad applications to the home, the school, social life and civic relations, could be treated in a way to be instructive and inspiring to the children and to furnish good citizens for the future. There is no more groundless fiction than the claim that these virtues can be dealt with only on a dogmatic and speculative basis. Such basis is needed, if ever, only when we are giving a philosophy of ethics and religion; but the things themselves are native to humanity, and the youthful mind readily responds to them. Courses of instruction on these lines could be easily prepared that would offend no one above the level of the brute, and that would kindle love for righteousness and hatred for base things, yet without arousing any sectarian feeling. In this sense of the development and training of moral sensibility and insight and devotion, there is great need of religious training in the public schools.

UNTO THE SIXTH GENERATION

THE advantage of being well born, and of inheriting high and noble ancestral traditions, tastes, and tendencies, and of being reared in a family which cherishes certain lines of study and professional aims in common with its forbears, is singularly illustrated in the case of a youthful aspirant for architectural rank and fame in England. His name is George Gilbert Scott, and he is but twenty-two years of age; but in a recent competition, in which some of the greatest architects of the United Kingdom sent in plans for the new Liverpool Cathedral, which is to be a massive and costly edifice worthy of a place in that great commercial centre, this young fellow was awarded the prize, and his plans will be used in the construction of the edifice. A glance at the lineage and ancestral influences through which this young man has come to his present inheritance will suggest some interesting lessons. He is the sixth generation of his family stock which has maintained prominence — and in some cases eminence — in England.

Thomas Scott was the first of the line to emerge out of the realm of the commonplace and the obscure, a little less than a century and a half ago. He received careful schooling in boyhood, but was debarred by poverty and other hindrances from a university career, toward which he looked with longing eye throughout the years of hardship and privation which were his lot, until his way was opened into the ministry of the Church of England. Despite his lack of college training he made himself, through the help of tutors and cultivated ministerial colleagues, and by his own invincible labor, a respectable scholar in the ancient languages and in the realm of Biblical attainments. An intimate friend and colaborer with John Newton, the hymnist, he succeeded to the curacy of Olney when that great singer and saint vacated that post. After years of patient labor Dr. Scott's great work appeared, "A Family Bible, with Original Notes, Practical Observations, and Marginal References," in five quarto volumes, in 1788. Enlarged and retouched, it came out in a ninth edition in 1825. Up to the middle of the century just ended it had reached a vast circulation, hundreds of thousands of volumes having been sold, the proceeds being estimated at that time to have reached two and a half million dollars. This work, although now superseded by commentaries of more critical value, accomplished an incalculable influence upon the ministry and laity of all denominations throughout the English-speaking world. No other commentator of the past two centuries, with the exception, perhaps, of Matthew Henry, reached so many Bible students in the work of unfolding the practical truths of the Word of God. This man, then, was the first of the Scott family to become a historic character.

His son, Rev. John Scott, was a respected clergyman of the Church of England, who wrote the "Memoirs" of his father, and contributed otherwise to the literature of his day.

His grandson, who became known late

in life as Sir George Gilbert Scott, was one of the most gifted and influential architects of his century. No other man of the age came anywhere near the achievements which he accomplished as the renewer and rebuilder of the ecclesiastical edifices of Great Britain. Nearly twenty cathedrals underwent more or less reconstruction under his supervision; he drafted and built the beautiful Martyrs' Memorial at Oxford, and the glorious Prince Albert Memorial in Hyde Park, London; he also served for years as the official architect of the dean and chapter of Westminster Abbey. His writings remain to this day an essential part of the equipment which architectural students must acquire in order to be posted in their art. One of his sons, named after the father, followed the same profession, and edited his father's "Reminiscences." Now a grandson of Sir George, also bearing his name, has at the very opening of his career captured one of the most coveted prizes which an architect can win: he is to see a great and beautiful cathedral rise into existence as the embodiment, in all its features, of his own thought and dream.

Surely it pays to be born well. The lad who has his origin in a home of culture and refinement, who is surrounded by good books and an atmosphere of devotion, who is encouraged by high ideals and stimulating examples, who is taught to look back a generation or two upon an ancestral record made up of sterling and sturdy men and women whose aims have been generous and lofty and whose lives have been admirable and worthy — how great are his advantages and how increased are his opportunities! In the present instance there has doubtless been through three generations an accumulation of architectural plans, ideals and ambitions, which have early come to a climax in the possession of this youth, who inherited them. It will be literally true indeed that six generations of worthy Scotts will help to build the new Cathedral. The hand of the old commentator, long ago turned to dust, is nevertheless still active and alive, and will aid in shaping the new edifice for its purpose of worship; while the genius of Sir George Gilbert Scott will doubtless be a considerable factor in the enterprise. Thus noble men still live in the lives and deeds of those who come after them.

Death of a Useful Layman

MR. SAMUEL T. CAMP, of Middletown, Conn., brother-in-law of Prof. C. T. Winchester, died suddenly, July 11. Hundreds of old students of Wesleyan University will hear of Mr. Camp's death with a keen pang, for nobody ever lived four years in Middletown without finding him a friend. He had been for many years a trustee of Wesleyan, and his services as a member of the local executive committee have been simply invaluable. For the last year his time and care had been largely given to the superintendence of the two new college buildings now in process of erection; one of them in particular, the noble Fisk Hall, will always be to those who knew him in other years a memorial of him as well as of the honored president whose name it bears.

Mr. Camp was for nearly half a century in business in Middletown, president of one of its banks and vice-president of another, identified with all the best interests of the city, and never a stain or a suspicion on his character. He was, perhaps, the best beloved man in the city, and the testimony is on every lip that no man will be so sorely missed by so many people of all classes. Everybody sought his counsel; everybody has some story to tell of his helpfulness and cheer. He was for nearly fifty years a member of the Methodist Episcopal Church in Middletown, faithful, wise, active. But his influence and service were confined to no one church or class. Hundreds can say, like the poor Irish woman who made her way, alone, to the room where he lay, and fell on her knees at her prayers beside his coffin, weeping: "He was a good man; he helped me!"

What the Floods Meant

WE perhaps stopped long enough to say, "How dreadful!" when we read the newspaper accounts of the recent floods in Kansas and Missouri, but what the awful calamity meant to individuals and families, we at this distance could scarcely comprehend. A private letter from a lady well known to our readers as a contributor — Mrs. Charlotte F. Wilder, of Manhattan, Kan.— pictures her experience of those terrible days so graphically, that we venture, without waiting for her permission, to quote several paragraphs from her letter:

"The flood struck us hard. There is 'insurance' for 'fire,' 'storms' and 'life,' but no help when the rivers rise, the floods come, and the house sails away, or when the water comes in to what remains and makes havoc with the home.

"I am tired today. I tried to look over the books my daughter has attempted to save for me. I picked up a few, and came up to our 'prophet's chamber.' It is desolation everywhere. The six rooms and four closets, the halls and stairways below, are partly ready for painter and paperer.

"I went, May 15, to Topeka District W. F. M. S. meeting. When it was closed I went farther east about fifty miles or more, to Linwood, to visit my daughter, and was detained there by the flood. Telegrams my husband sent the last of May came by mail the 8th of June. The only way to reach him by mail, after two weeks of silence, was *via* Omaha and Denver. I saw Linwood swallowed by the awful, awful flood; saw the pretty little church, where I worshiped one Sunday, covered to the eaves, the next Saturday, by the water. My son-in-law's office (he is a physician) was covered, as were all the business houses in the town. I saw the railroad rails, fastened to ties, floating at the top of the telephone and telegraph poles!

"I came home at last. Everything in the house floated except the steel range at one end, and an old-fashioned marble table at the other! My husband put my best and most valuable books on the organ, and the organ on boxes. The organ floated and careened, face down. The book-cases burst and let all the books into the mud. The tables tipped. The lounge (heavy walnut) sailed into another room. A heavy old-fashioned ice-pitcher floated through two rooms and burst open the door, to settle down in the pantry. The water was in the house to my waist. My dear husband was here alone. He left when all the city fled to the hills. Pray that our faith fail not."

PERSONALS

— Rev. and Mrs. J. M. Durrell will open their home in Dover, N. H., Thursday, July 23, to their many friends, it being the 25th anniversary of their marriage.

— Mrs. Jenny Lind Greene, the new organist and choirmaster of Calvary Church, New York, of which Dr. W. P. Odell is pastor, is a Baltimorean by birth, and was organist and choirmaster of Grace Church, Baltimore, the largest Methodist church in that city. She graduated at the Peabody Institute with high honors, and then studied in Boston with Eugene Thayer, and later with the late Frederic Archer.

— Dr. John H. Coleman is receiving, as he so richly deserves, congratulations of Oregon Methodists for the great work of delivering Willamette University from its crushing debt.

— Forty persons — 11 on probation and 29 by certificate — have united with Christ Methodist Episcopal Church, Pittsburg, Pa., during the first three months of Dr. Dorchester's second pastorate.

— Rev. T. Corwin Watkins, D. D., has accepted the position of pastor and teacher of psychology, civil government, evidences of Christianity and the English Bible, in Lasell Seminary, Auburndale.

— Mr. E. P. Telford is engaged by the presiding elders for camp-meetings at Willimantic and Northampton, from Aug. 17 to Aug. 30. Any other presiding elders desiring his help will please write to Rev. W. H. Meredith, Southbridge, Mass. Mr. Telford will remain in America until the end of December.

— We learn from the *Congregationalist* that "Prof. George Adam Smith, who has been ill seven weeks in a hospital in Cleveland, is recovering steadily, but slowly. The neuritis still causes much pain, but his general condition is much improved. He has his bed wheeled to the veranda every day and drinks in eagerly the fresh air."

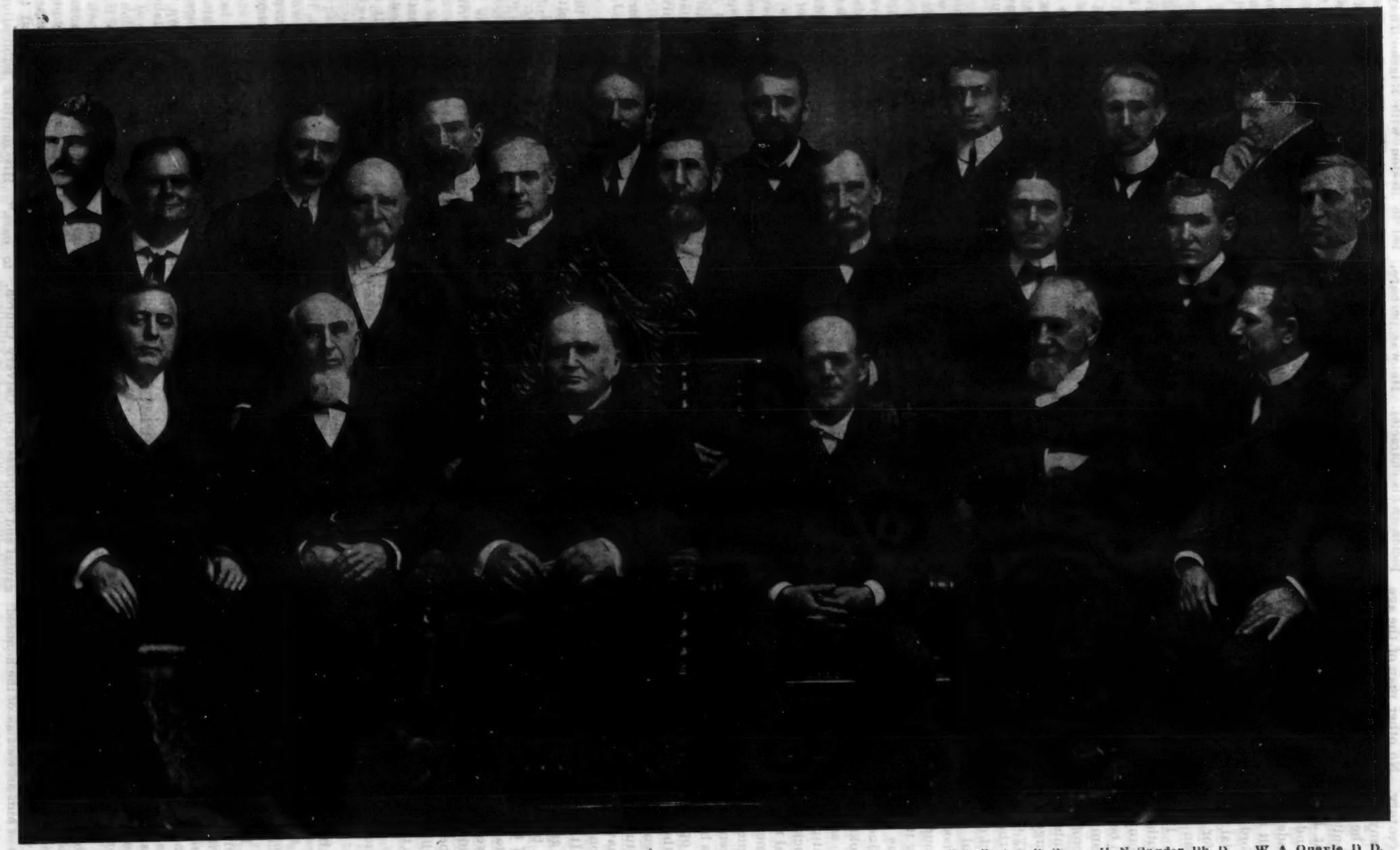
— Miss Beulah Frances Besse, a daughter of Rev. Dr. and Mrs. C. B. Besse, of Greenville, Ill., was married at Morris Plains, N. J., June 24, to Paul H. Sheridan, teller in the International Bank of New York city. Mr. and Mrs. Sheridan are spending the summer at Atlantic City and Asbury Park, and in the fall will make their home in New York city. Mrs. Sheridan is a graduate from Ohio Wesleyan University, also from the Southern Illinois Normal University, and has been professor of languages in the West Orange (N. J.) high school for the past three years.

— We note with gratification that the very promising and highly cultivated young man, David De F. Burrell, son of the distinguished minister, Rev. Dr. David J. Burrell, of the Marble Collegiate Presbyterian Church, New York, was ordained as an evangelist last week. The young man is a graduate of Yale and of Princeton Theological Seminary, held one of the William Henry Green fellowships in the seminary last year, and was recently appointed instructor in the New Testament department of that institution. It is encouraging to see the son thus following in the footsteps of his father — a succession that used to be seen much more frequently than in this day. What relation, if any, does the fact that the father is known to be a conservative in his theology and to preach the old-time Gospel with the old-time earnestness, bear to the result?

— There is a man looming up in New York Methodism upon whom this great church of ours will do well to concentrate its gaze, for we are confident, as we watch his work in the pastorate and of late with his pen, that he has a large future of serviceableness for the denomination — we mean Rev. George P. Eckman, D. D., pastor of St. Paul's Church, New York city. As a minister he is signally successful. He is an able, vigorous and timely preacher, and as pastor of a large city church he plans wisely and "brings the best things to pass." His monthly publication, the *Communicant*, as we have before said, attests marked journalistic ability. If Dr. James M. Buckley should consent, at the

Continued on page 908.

JOINT HYMNAL COMMISSION AT PLYMOUTH, MASS., JULY 9-14



Prof. J. M. Black
James Campbell, D. D.
H. M. Du Bose D. D.
Prof. C. M Stu rt
H. G. Jackson, D. D.
Paul Whitehead D. D.
C. M. Cobern, D. D.
C. W. Smith, D. D.
Bishop D. A. Goodsell
E. Mi s, Ph. D.
W. F. Tillett D. D.
G. D. Winton, D. D.
C. S. Nutter, D. D.
Bishop E. E. Hoss
F. S. Parker, D. D.
R. T. Kerlin, Ph. D.
Prof. S. F. Upham
H. N. Snyder, Ph. D.
J. M. Moore, Ph. D.
W. A. Quayle, D D.
Prof. C. T. Winchester
R. J. Cooke, D. D.

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MAKING A HYMN BOOK

THE Joint Hymnal Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is in session at historic Plymouth. This is the second session. The first was held in Nashville, Tenn., last January. Some items regarding the personnel of the Commission may be of interest.

The Southern Commission

There is, first of all, *Bishop E. E. Hoss*. With Bishops Galloway and Hendrix he divides honors as the best-known of Southern Methodists in the North. He is an American first, of course, but he is heart and soul a Tennessean of the Tennesseans. He can hardly be blamed for this, seeing that several of his ancestors were political leaders in the State, and one of them, at least — Sevier — a governor of distinction and renown. Then the Bishop has lived in Tennessee all his life; he knows every square inch of its territory — its historic sites, its battle-grounds — and is a perfect fiend in genealogies, the intricacies of which, so bewildering to the ordinary man, are mere playthings to him. He is the most uncomfortable man to know, unless your progenitors were entirely respectable. In person the Bishop is slightly below medium height, compactly built, of quick habit, face well-browned as if by exposure, lightened by dark, shining eyes. His conversation is worth a day's journey to hear, and his laugh would make the most confirmed dyspeptic cheerful. He has a sound and thorough going knowledge of Methodist history and doctrine, and great readiness with the standard hymnody of the church. Bishop Hoss has served his church as pastor, educator and journalist, and he was elected to his present position at the last General Conference of his church.

His senior in years, but companion in spirits, is *Rev. Paul Whitehead, D. D.*, who this year completes the fiftieth year of his active ministry. Dr. Whitehead is a Virginian; his speech, singularly rich and musical, bewrayeth him. Dr. Whitehead must be near seventy, but he walks like a man of forty. He is a fine specimen of the hearty, well-preserved, vigorous-minded manhood which "brings forth fruit in old age." His accomplishments include expert knowledge of sciences so varied as botany, astronomy and parliamentary law. Such a companion for walking! He can make the most tedious of highroads glow with intelligence and suggestion, and never was sky so barren that he could not make clear to the least curious the wonderful way in which it declares the glory of God, showing His handiwork. Of course his church honors him and likes to honor him. He has been a member of every General Conference for thirty years, and is known everywhere as one of the wisest and most sagacious of counselors.

Rev. Dr. W. F. Tillett is dean of the Theological Department of Vanderbilt University, and is a Methodist of many generations. His father, John Tillett, was an itinerant of exceptional influence. In a community one of the chief interests of which was an immense cotton factory, a visitor asked why it was there had never been a strike in the factory, to which there was the prompt response: "Because John Tillett preached here." The son is a graduate of a Methodist college and of Princeton Theological Seminary. In addition to his teaching work he is in demand as a preacher, and he is also a frequent contributor to the church press. He has published several works, among the most recent being an interesting treatise on "Personal Salvation," and he is generally regarded as one of the best informed theologians of his church. He was one of the revisers of the Hymn book of the Methodist Episcopal Church, South, which appeared in 1889, and his own annotated edition of that work, published as "Our Hymns and Their Authors," is an eminently successful piece of work.

Rev. Dr. James Campbell is a presiding elder in Texas, and has an enviable record as pastor, preacher and editor. During his occupation of the editorial chair of the Texas *Advocate* its utterances were characterized by great breadth and judiciousness, and it was common remark among the most thoughtful people of his church that Dr. Campbell, as a leader, was a man wholly to be trusted. He speaks briefly and incisively, and his insight and knowledge are acute and serviceable.

Rev. Dr. George B. Winton is the present editor of the Nashville *Christian Advocate*. He is a keen, accurate scholar, and a writer of unusual attractiveness. When serving his church as missionary in Mexico his letters to the *Advocate* attracted the attention of the church, and when Dr. Hoss was chosen Bishop, Dr. Winton was promptly made his successor as editor. One of the fruits of his Mexican sojourn is a work in Spanish on "How to Learn English," which from our increased commerce with Spanish-speaking people has an excellent opportunity for extensive use. As might be expected, Dr. Winton has excellent taste in poetry, and he has an intimate knowledge of all the good things in the hymnody of his church.

Rev. Dr. H. M. Du Bose is general secretary of the Epworth League, editor of the *Epworth Era*, an orator, glowing, ornate, immensely interesting, and a most engaging personality. A poet himself, he has the fine feeling of his craft and the ready response to beauty of conception and expression. He puts his colleagues, and indeed the whole Commission, under obligation by his splendid services as secretary of the Commission.

The other members of the Commission may be grouped as the "younger set," and include: *Rev. John M. Moore*, pastor of First Church, Dallas, Texas; *Rev. F. S. Parker*, pastor at Crowley, La., son of the late Bishop Parker; *Prof. H. N. Snyder*, president of Wofford College at Spartanburg, S. C.; *Prof. Robert F. Kerlin*, of Liberty, Mo.; and *Prof. Edwin Mims*, of Trinity College, Durham, N. C. The three last named are laymen, and specialists in English, and the five make an important and influential element in the deliberations of the Commission.

Our Own Commissioners

Of these it is not necessary to speak at length. *Bishop D. A. Goodsell* is well known as a writer whose literary style commands attention for its beauty and dignity; *Prof. Samuel F. Upham* is the best known, and doubtless, too, the best-loved Methodist preacher in New England; *Dr. C. S. Nutter* is widely known through his "Hymn Studies;" *Dr. H. G. Jackson*, of Chicago, has himself written several useful hymns and rendered distinguished service by editing a hymn-book for the use of the Spanish-speaking Protestants in South America; *Dr. R. J. Cooke* is editor of the *Advocate-Journal* published at Chattanooga, Tenn., a professor in the theological seminary at Athens, Tenn., and author of several books published by the Book Concern; *Prof. Caleb T. Winchester*, whose work on "The Principle of Literary Criticism" is rated as easily among the very first books of its class in the language, and whose department is one of the star attractions of Wesleyan University; *Dr. W. A. Quayle*, preacher, lecturer, poet, and essayist; *Dr. Camden M. Cobern*, whose recent work on Ezekiel and Daniel has commanded the attention and approval of English and American scholars, and who is pastor of one of the leading churches in Chicago; *Dr. C. W. Smith*, editor of the *Pittsburg Christian Advocate*, and widely and approvingly known as one of the wisest and sanest of church leaders; *Prof. J. M. Black*, of Williamsport, Pa., layman and musician, author of a hymn and tune which has had tremendous vogue, "When the Roll is Called up Yonder, I'll be There;" and *Prof. C. M. Stuart*, of Garrett Biblical Institute, who, some years ago, edited, on the basis of the late Dr. Hemenway's hymnological studies, a work on hymns for the use of the Epworth League.

It will thus be seen that the Commission is composed of two bishops, six pastors, four theological professors, four college professors, three editors, two presiding elders, and one musician. Ministers, of course, largely predominate, there being but two laymen from the Methodist Episcopal Church and three from the Methodist Episcopal Church, South. It has sometimes been alleged that the Commission, to be really efficient, should have contained a larger representation of pastors; to which it may be said that every member of the Commission (the laymen excepted) has had pastoral experience, and also that in the matter of congregational worship there is a judgment of the pew quite as valuable as that of the pulpit.

The Work Itself

The making of a hymn-book might be thought to be a matter of easy accomplishment. What could be simpler than a pair of scissors, a bottle of paste, an assortment of other people's hymns and tunes, and some small and unscrupulous industry? Good and serviceable hymn-books, however, are not made that way. A denominational hymnal must proceed upon well-considered and consistent lines. In the first place, respect must be had to the denominational characteristic. The Presbyterian Hymnal, a manual of the very highest grade of excellence, would not serve the needs of a Methodist congregation. It might not be easy to say why, since Presbyterians contribute many valuable and popular hymns to Methodist collections; but such is the fact, and respect must be had to the fact. Again, respect must be had for the age characteristic — its mood, its fancy for literary expression, its doctrinal emphasis. The wisdom of Wesley was exhibited in his regard for the temper of the times he lived in, which temper he largely modified by his own work. To have attempted the prosecution of his work with the Tate and Brady Psalter as a vehicle of devotion would have been to kill his work ere it was well born. The new experience could only be expressed and nourished by a new hymnody of original temper and spontaneous measure. Now the temper of our times is widely different from the temper of the Wesleyan days. We do not say it is better or worse; it is different. The representative hymn of our time on one side of our nature is Newman's "Lead, Kindly Light." It could not have been written or understood by the men and women of Wesley's day. On another side of our nature the representative hymn is Gladden's "O Master, Let me Walk with Thee." In Wesley's time it would have been regarded as a dangerous apotheosis of "salvation by works." There is nothing more unreasonable, as there is nothing more futile, than the cry, "Back to the fathers," in the matter of religious experience and of devotional culture. In religion there is a per-

Continued on page 905

LO! THIS IS HE

HARRIET WARNER RE QUA.

Lo! this is He. The Holy Ghost, descending,
Refines and purifies like drifted snow.
Lo! this is He, uplifting, and transcending
All earthly splendor with supernal glow.

Lo! this is He. Not as the rushing torrent,
Tearing the soil and rending rocks in twain;
Not as the booming of electric current,
Thrilling and throbbing through ethereal flame;

But this is He, the mighty, the resistless,
Unseen, but felt through every nerve and chord,
Touching each fibre of the soul's existence,
'Tis He — oh, bow the knee! — it is the Lord!

He comes! O earth unclean, recede forever!
O life, sink deeper in the widening flood!
O breath of God, breathe deeper yet, and sever
All doubtful longing for terrestrial good!

Come, come, triumphant and transcendent glory!
Sweep till the vision and the hand are clean;
Till brain and heart, transfigured, lie before Thee,
For service royal with the hosts unseen

Beaver Dam, Wis.

SOME FAMOUS ENGLISH PREACHERS OF TODAY

VI

Two London Canons

REV. HERBERT WELCH, D. D.

EACH of the thirty-five English cathedrals has its bishop (which is certainly more fitting than to say that a little, passing bishop "has" a great and eternal cathedral) and, besides, generally a dean and some canons. Among the cathedral clergy and on the diocesan staffs (including the archdeacons and bishops-suffragan, where such exist) are most, though not all, of the

Ablest Ministers of the Established Church.

Of those who are somewhat known on our side of the water are, among the bishops, the popular Bishop of London, Dr. Winnington Ingram; the evangelical Bishop of Durham, Dr. H. C. G. Moule; the scholarly Bishop of Worcester, Dr. Charles Gore; the Biblical Bishop of Gloucester, Dr. C. J. Ellicott; the progressive Bishop of Ripon, Dr. Boyd Carpenter; and the new Bishop of Winchester, Dr. H. E. Ryle, son of the saintly late Bishop of Liverpool. Among the deans are Hole of Rochester, Stubbs of Ely, Freemantle of Ripon, and Armitage Robinson of Westminister (though Westminister is not a cathedral). Among the canons may be named Rawlinson of Canterbury, Kirkpatrick of Ely, Knox-Little of Worcester, Barnett of Bristol (famed for his Toynbee Hall work), Sanday and Driver of Oxford, and Cheyne of Rochester.

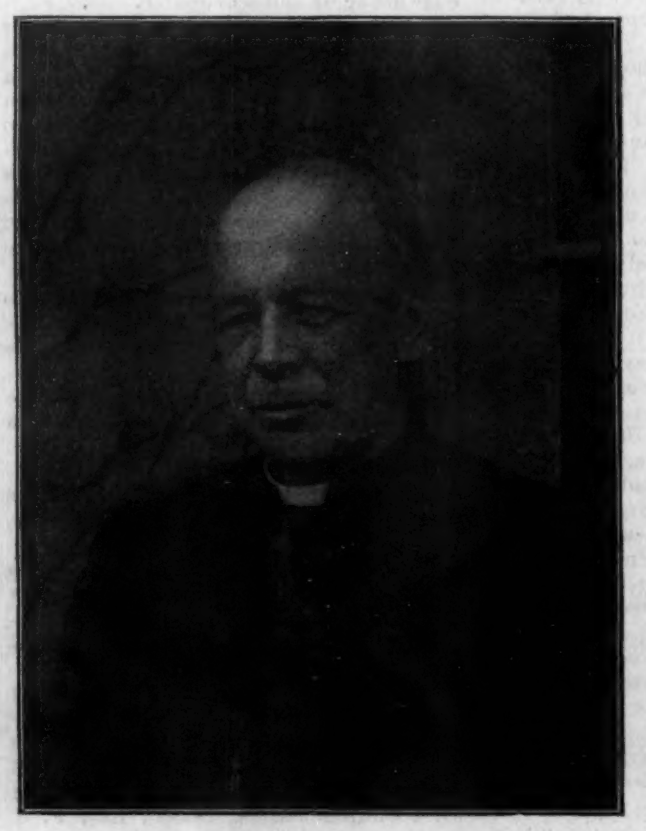
The stipends of the bishops vary from $7,000 to $50,000, few being less than $20,000 per year; those of the deans from $2,500 to $15,000; and those of the canons from $1,250 to $7,500. The London canons are among the favored, those of both St. Paul's and Westminister receiving $5,000 each. As there are commonly four canons to a cathedral, and as the canon usually preaches but one sermon a Sunday during his term of residence, it will be seen that the burden of service is not heavy, even if the charge of the daily morning and evening prayers be added. Indeed, a canon may be defined as a big gun, discharged not too frequently in a cathedral.

This is not to say, however, that the canons are not most useful men. Having leisure enough for scholarship, prominence enough for influence, and opportunities for social or scholastic service, they may be ranked among the leaders in the religious life of the country.

One of the foremost as a preacher and a social force is

Canon Henry Scott Holland, M. A.,

of St. Paul's. It is nearly twenty years since he came to his place at the great



CANON HENRY SCOTT HOLLAND, M. A.

cathedral, "in streaming London's central roar," and doubtless thousands of Americans have heard him at the Sunday afternoon services under the mighty dome. The distances are so great that seeing is not easy from across the central space, and the echoes are so thick that hearing is likewise difficult unless one be near. It is wise to go early. You will see a man of fifty-five, medium in height and figure, the face clean and furrowed, rugged and yet humorous. You will hear a loud, ringing, rolling voice, sounding sometimes, perhaps from overstrain, rather hard and unsympathetic. A personality will be revealed to you which is vital, dominating, intense. Canon Holland has been well called "a son of thunder." He is an old rowing and football man, and in the vigorous gestures, the straining body, the tense, vibrant, passionate utterance, you will see that youth still glows within him. The mouth is large, strong, firm-set. There is independence and earnestness in the look and the tone of him. As he preaches, reading from a manuscript, you notice that the sermon is untheological, direct, practical, and that while the diction is rich, the style polished and trenchant, there is little illustration and no quotation, either prose or poetry, save from the Scriptures.

His text this day is Psa. 108:1: "O God, my heart is fixed; I will sing and give praise, even with my glory," and his subject is "Thanksgiving." The difficulty of continual thanksgiving in the midst of life's varying experiences is set forth; but the truth is emphasized that thanksgiving is of the essence of religion — that it is not mere elective virtue, but, as the recognition of a higher Power and of need and of help, a fundamental of religious living. The preacher instances the Jewish Psalms, the example of Jesus Christ, the prayerfulness of early Christians, as illustrating the true method, and affirms that thanksgiving is the way out of many a difficulty, the door of escape from despair. It is a wholesome and helpful sermon,

Clear and Tonic and Manly.

And this, I take it, is true of the whole work of Canon Holland. He is a fine specimen of the Englishman with the advantages of aristocratic birth and the best education, giving himself in a democratic spirit to the public weal. He is an Eaton and Balliol man, the winner of high honors in the university, and for ten years after his graduation was a tutor, but has never held an ordinary pastorate. His many published volumes show the breadth of his interests, ranging from Justin Martyr to Jenny Lind, and including a volume of sermons upon "God's City." He is the editor of the *Commonwealth*, a monthly "Christian Social Magazine," the organ of the Church Social Union, in which he is one of the leading spirits. If he is at all open to the charge of being a social theorist — a man whose doctrines have been thought out in the study rather than wrought out in the world — it is doubtless the fault of his training, and not of his desires. He is a loyal churchman, yet broad and brotherly — open-minded, while holding firmly to the great essentials of historical orthodoxy. There may be a lack of the evangelical emphasis, but there is no lack of the Christian mind; and he is possessed by a social enthusiasm which shows him a true successor of that earlier London canon, Charles Kingsley.

Younger than Canon Holland by some fifteen years, though perhaps even better known, is

Herbert Hensley Henson, B. D.,

canon of Westminster and rector of St. Margaret's. He has the intellectual head and the thoughtful face of the student instead of the eager and restless look of the St. Paul's preacher. Yet the projecting cheek-bones and the prominent nose give character to the smooth countenance. He is dark-haired, slender, youthful in appearance. In place of the vociferous tones of Canon Holland, he has a distinct enunciation and a voice pleasant, though somewhat high and monotonous. The sermon which he reads seems at times almost intoned, in the effort to make the words carry beneath these lofty arches. There is none of the violence, the storminess, of the other. His few gestures, constricted by the robes and the narrow pulpit, are only up-and-down strokes from the elbow. He impresses you as singularly clear-headed

and unemotional. There is no passion in his preaching. If any flame burned, it was in composition, not in delivery. No one would dream of calling him insincere, and before the end he mounts to earnestness; but in some degree he seems abstracted from his own words — not absorbed and carried away by his message. There is conviction, but it is intellectual conviction without emotional fervor. The scholar speaks, and stirs no answering heart-thrills. He has had experience, however, that must have touched the emotions. One year he spent as head of the Oxford House in Bethnal Green, that dismal East End where the Bishop of London had a bit of his education, and for five years he was chaplain of a hospital. But the scholar is still dominant within him — the honor man at Oxford, the Fellow of All Souls, the select preacher at both the great universities.

His sermon has

Something of Literary Distinction.

There is large choice of words, good historical illustration, apt epithet, well-turned phrase. In fact, you feel that it is almost too cleverly phrased to strike and grip. "The protagonists of virtue," he remarks, "are not the flawless saints, but the great penitents." That reads well, but when spoken in public address, how many would remember it? The man who depends on phrases must use either rough phrases that hit like a club; or, if they be polished, they must be sharp to stab to the heart of the hearer's attention. Happy the successful phrase-maker! But is not he equally happy who, without carefully turned sentences, can carry his meaning in simple, unstudied language to the mind and conscience? Let it not be understood that Canon Henson is artificial in his speech, for there is no false and elaborate rhetoric, but, on the other hand, a straightforward address. Nevertheless, he has not that simplicity, that personal directness, which is the charm and power of the best extemporaneous preaching.

If a choral service uplifts you, you should be glad to be present some Sunday evening in St. Margaret's Church. Though under the eaves of Westminster, you will find it crowded. When the moment for the sermon arrives, the preacher is left alone in the light, and from the dimness of the shadows we watch and listen. Canon Henson's sermon, on "Looking unto the Lord," treats of the importance of true thoughts toward God, the nature of real religion, the relation of orthodoxy to right conduct, and the value of the upward look and the divine assurance in times of stress. As he comes to the close, he talks with sympathy and conviction to the burdened, to the hardened and bitter, to the sinful. There is energy in the application and appeal. There is strong ethical perception. There is dealing with some of the basic truths of human life, but from the standpoint of the moralist rather than of the evangelical preacher. He shows faith in man, hopefulness for the future. There is an elevating and purifying influence, which is reminiscent of the high moral atmosphere in which Phillips Brooks lived and spoke. A teacher and guide, you feel, but scarcely the man to deal with plain people and the hard facts of sorrow and of sin.

The strength of Canon Hensley Henson, the thing which has made him prominent in his own country and has endeared him to Americans, is

The Catholicity of His Thought.

He has given much study to church problems, to apostolic Christianity, and to current conditions, especially the relation of Dissent to the churchmanship of the Church of England. In consequence, he stands for a fraternity with which few of his clerical comrades appear to sympathize. While broad, he is by no means superficial; he is no iconoclast, but is eager to get at the heart of things. His contention is not that principle should be sacrificed, but that the great matters should be distinguished from the little. Like many other eminent English scholars, he refuses to hold to a narrow theory of episcopacy and apostolic succession. He stands as a Broad Churchman for the full recognition of the legitimacy of other religious organizations and for free mingling at the Lord's Supper. To him it is absurd that he cannot legally administer at his chancel the communion to the president of the Wesleyan Conference — to any except the members of his own church.

For his desire for this larger Christian fellowship he has been fiercely berated. The High Churchman cannot understand him, and the conservative in theology fears him. When Canon Henson recently said that while he himself would not wish to touch the sacred phrases of the Catholic creeds, yet he was extremely reluctant to shut the door of ordination upon men who are too intellectually sensitive to accept these traditions — "A nice phrase that for heresy!" retorted a certain canon, with scorn. "Talk about the Jesuits! There never was a Jesuit in the Church of Rome who could argue that way. They say they are coming over to England, but I think some of them must be here already! That sort of thing may be called tolerance in Westminster, but in York we call it treason." Treason or tolerance, he stands, a worthy follower of Maurice, a worthy canon of the Abbey where Stanley was dean, for freedom of thought and for fellowship in worship. With a gentle firmness that is wholly admirable, he illustrates and preaches the hope that is high and the faith that is deep and the love that is wide. He is a man of the future.

Mt. Vernon, N. Y.

"YANGHUN VAR!"

REV. C. A. S. DWIGHT.

NO one who has ever resided in Constantinople for any length of time will ever forget the curious sensation that is experienced by the fitful sleeper who is suddenly in the night time roused to anxious consciousness by the cry of "Yanghun var!" which almost every eveningtide floats out upon the air. There are no electric fire-gongs in old Stamboul, but up in the Seriaskeriate fire-tower ceaseless vigil is kept by half-starved watchmen, who when their keen eyes discern suspicious smoke or flame issuing from some tiled roof hang out warning flags by day and lanterns by night. Immediately runners start out from the tower armed with javelins — either as a badge of office or to spear the dogs that may refuse to get out of their way as they run — and shout out, "Yanghun var!" ("There is a fire!") until all the *bejkis* or watchmen in the streets take up the refrain and wail it dolefully up and down the shores of the Bosphorus. When any particular Turk has satisfied himself that the fire is not in his ward, he immediately returns to his couch and begins to snore again. It is small matter to him what or who burns up so long as his *konak* (mansion) is safe. Now and then comes a big blaze that sweeps a whole ridge before it is put out — or rather puts itself out for lack of more fuel. The ill-visaged, witless hoodlums who under the guise of local fire-companies turn out with their little squirt-gun engines at a fire in Constantinople are an unholy terror, and their subsequent bill is as big as their bluster. Such is the inflammable character of most of the dwellings in Constantinople, and so wretchedly inadequate is the water supply, that foreigners who hear the melancholy cry of "Yanghun var!" wailed out in the darkness and passed along from throat to throat of hoarse *bejkis*, are apt to pass a nervous quarter of an hour until it appears beyond question that the fire is anywhere but in their hotel or mission compound. Frequently the blaze that creates all the wailing in the streets and the gnashing of teeth behind latticed windows is but a small bonfire in some pasha's back yard, or possibly a fire at the other end of the Bosphorus. Tradition says that a Stamboul *bejki* once began yelling "Yanghun var!" at the top of his voice, and when no fire was discernible near by, and he was questioned as to the reasons for the general outcry he had started he replied that the fire was in Broosa, sixty miles away! The story, whether true or not, represents a characteristic Turkish joke.

Just now the *bejkis* of the Balkans, the underlings Roumania, Bulgaria and Servia, who are the "runners" for the greater Powers, and the big Boys Austria and Germany, and especially the biggest Bear Russia, are raising a great hullabaloo of "Yanghun var!" in Macedonia. Like the similar cry yelled every night or so in Stamboul streets, the cry may mean anything or nothing. The fire may be in the Balkans, and — it may be in Broosa. It may be a dying bonfire, or it may sweep the ridges of European Turkey and involve the continent in war. Because the cry of "Fire!" is being repeated just now from one lusty throat to another, and is being sounded in strident tones that echo even as far as Paris and London, is no sure proof of the imminence of a European war. Turkey has seen many a *yanghun* already which died out or was smothered before the smoke was discerned by Downing Street, the German Chancellery, or even the Russian ambassador in Constantinople itself. It *may* be that a big international *yanghun* is coming this time. It is useless to prophesy one way or another. Time alone — time for which the Turk is always waiting — can reveal.

Closter, N. J.

A Crushing Calamity

BISHOP DAVID H. MOORE.

IN a destructive fire that destroyed a block of eleven buildings in Sapporo, Japan, the night of April 25, our beautiful frame church was reduced to ashes. There was no insurance, the company having refused the application because already carrying heavy risks in the immediate neighborhood. Had the structure been brick or stone, a few days and comparatively little money would suffice to fit it for reoccupancy. As it is, the loss is total. To rebuild of frame will cost *yen* 2,500; of brick, *yen* 3,350. The utmost our members can do is a thousand *yen*. The relation of this church to our promising Hokkaido field is vital. Rev. C. W. Huett, the tireless missionary superintendent, may be depended upon to do his utmost on the ground. Surely the church at home will help. Pastor, layman, reader, the appeal is to you. Little or much, as you love our cause in Japan, do something this very hour! Send to Dr. A. B. Leonard, Missionary Secretary, 150 Fifth Avenue, New York, specifying plainly — "*To rebuild Sapporo church.*" Heaven recompense you!

Seoul, Korea, June 1.

What Our Ministers Are Preaching

The Mission of Christ

REV. FREDERIC WOODS, D. D.
Pastor Maple St. Church, Lynn, Mass.

TEXT. — "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." — 1 TIM. 1: 15.

CHRIST *has been in the world*. That fact Paul never doubted. It was the thorn in his soul before he was converted. The Christians were not worshiping a myth. It could be shown that Cæsar or Constantine never lived as easily as that Jesus never lived. The empire Augustus established has passed away, but not the church; and if the written record of Jesus were destroyed, you would have to assume His existence in order to account for a present Christendom. Has been! Christ *is* in the world. Paul was not converted to the fact that Christ had been in the world. He knew it, and knew it to fight Him out of it. The world was so besotted that His very blessedness was a disguise, and her greatest Son had not where to lay His head; and if there had not been moral anarchy, high priests, instead of driving nails through His feet, would have kissed them on their knees. His advent was epochal. The discovery of the Copernican astron-

REV. FREDERIC WOODS, D. D.

omy, the voyage of Columbus, are minor events compared with this. The nineteenth the greatest of the centuries? No, the first century.

2. *Jesus came into the world with a purpose* — to save sinners. He who comes upon any stage with a purpose comes from somewhere, and wills to come. In the darkness of prenatal life there is no consciousness. Shakespeare came into the world, but he did not come to write Hamlet. Purpose implies pre-existence. To date Christ from the cradle of Mary is to contradict His own assertions and the Book which is the only record of Him in the libraries of the world. "Before Abraham was, I am." "In the beginning was the Word."

3. *His purpose — to save sinners*. Not to civilize the world. He had not a word to say about painting, or sculpture, or schools. Christianity is higher than civilization. Salvation is more than refinement. Civilization carries in its heart elements of destruction — the lust of the flesh and the pride of life. Greece was civilized, but Athens is in ruins. Christ's mission is to the heart. The joy among the angels is not over the invention of the telephone, but over one sinner converted.

4. *The statement is reliable*. The victims of glittering promises — the gold-mine investor, the patron of the quack doctor — are everywhere, but here we find a faithful saying:

(1) Because *Christ himself says* He came to save sinners, and unless we repent, we perish. Many regard Him as an artist in morals who imparts a flavor of religion to respectable refinement; but He talked to men of sin and judgment until they silenced His unpopular tongue with death. He loved nature, not as an artist for form and color, but for her parables. He did not say, "Search the encyclopedias," and He told the aristocratic scholar that he must be born again.

(2) Because it is written in *His blood*. There is no other death in history like His because there is in history no other being like Him. The blood of Christ! Most sacred words in human language! As in the Tower of London you look upon the crown jewels of England, in the Apocalypse we look upon the regalia of heaven, and the kohinoor of these splendors is the blood of the Lamb.

(3) Because for nineteen centuries *He has been saving sinners* — princes and peasants, scholars and ignoramuses, gray-haired fathers and stalwart youths, employers and laborers, fine ladies and poor girls, all who come to God through Him. Join this sacramental host!

The Originality of Jesus

REV. WILLIAM H. BUTLER.
Pastor Church at East Weymouth, Mass.

TEXT — "The officers answered, Never man spake like this man." — JOHN 7: 46.

WE are to consider one aspect of the originality of Jesus — that evidenced in His words, "Never man spake as this man."

1. *This was the verdict of the first century*. The speakers were Hebrews. They belonged to a people which had the greatest genius for religion. Up to that time they had given to the world its most exalted religious teachers. They had a long roll of prophets, and the last and in some respects greatest was even then living or had only recently been killed. The Hebrew religion had now met its superior. In the person of John it acknowledged that it was worthy, that its destiny would be accomplished by its decrease; and in the person of Simeon that it had better die in peace now the true light had come.

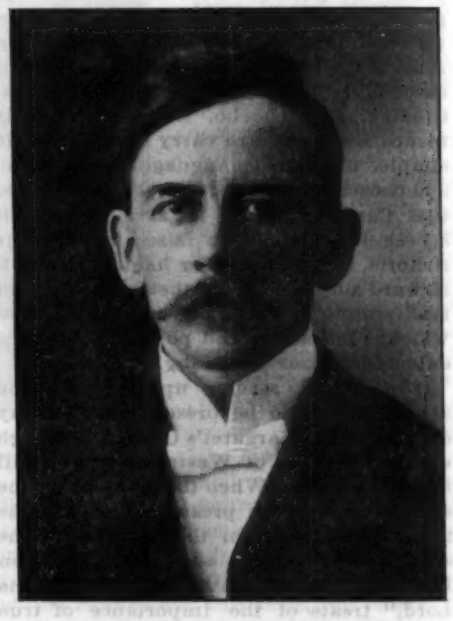
In what did the originality of Jesus consist? What is originality?

In music we have just one octave of sounds, and yet there is Handel's "Messiah," Rossini's "Stabat Mater," and Mozart's "Twelfth Mass." In painting we have just one rainbow of colors, and there are Rubens, Turner, and the modern impressionist daub. In architecture there are three ways only of crossing a space, and three materials only with which to build; from these have arisen the Roman St. Peter's, "the world famed Abbey by the westering Thames," and Faneuil Hall. In social life there are but three elements — the people, their rulers, their institutions — from which social elements arise the varied social types of the world.

Originality, then, is not in things, but in the persons making use of them. Genius does not create; it appreciates, appropriates, reconstructs. "Behold, I make all things new," is the supreme statement of genius. Jesus did not create the elements of religion, they were awaiting His advent — God, the Soul, Life, and its shadow, Death. In a hundred ways the sweet sad music of humanity had been beaten on this triple chord. He smote them with His Cross, and they arranged themselves into His Gospel. "Never man spake as this man."

2. *This, too, is the verdict of the twentieth century*. We are in a better position than those of the first century to affirm that Jesus is incomparable in His teaching. We now know what the great prophets of other races have said. Great religious minds since Him have founded denominations instead of attempting new religions. In His love of nature and of the common people He belongs more truly to the twentieth than to the first. The religious thinkers of today, perplexed with what is called religion on the one hand, and civilization on the other, advocate a return to Christ.

3. *This will be the verdict of the thirtieth century*. We look for no reversal of this judgment. It is conceivable that the Anglo-American race will some day have a musical genius of the first rank; that the spread of democracy on this continent and beyond the seas will require statesmen



REV. WILLIAM H. BUTLER

beside whom Gladstone, Bismarck, Cavour and Lincoln will seem pigmies; that a greater thinker than Hegel will arise and weave into the final philosophy the truths won by what we have hitherto called the world's great thinkers. But in religion we have reached our ultimate in the Son of Man who was also the Son of God. We do not look for any grander conception of religion than the one He has given — that God is our Father; that death is seeming; that mercy is illimitable; that life is eternal; that every place is holy ground; and that He who was our Brother is also our everlasting Friend and Saviour.

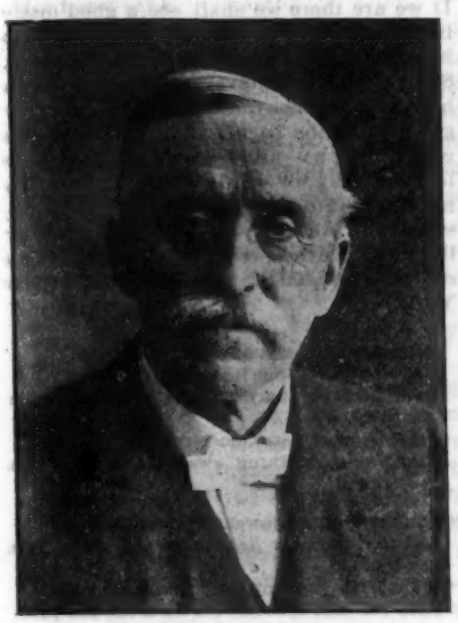
The All-Important Question

REV. L. L. HANSCOM, D. D.
Pastor Church at Rockland, Maine.

TEXT. — "Sirs, what must I do to be saved?" — ACTS 16: 30.

THIS is the most important question we can ask. Upon it hinges our happiness in time and eternity — one which, if answered wrong, returns again to be answered. The most important interests of this life are only made possible when this question is set at rest: What am I to

be, where am I to be, where and how shall I spend eternity? We often close our prayers with, "Save us in heaven at last." But being saved is not escaping a place of torment and entering a place we call heaven. The gates of heaven and hell do not make good men and angels, or wicked men and devils. They ever stand



REV. L. L. HANSCOM

open wide to admit those who approach them with moral fitness to enter. Being saved is a condition — not where we are, but what we are; not a kingdom into which we may go and sit down, but a kingdom set up in us.

It is a dangerous position we occupy when we stand opposed to the law which governs all things. Sin means separation from God with all its consequences. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." We are daily fitting up our future heaven or hell. The responsibility is upon us. God help us to realize it! Men are not happy in sin. The most worldly, the most wicked, have hours of awakening, trembling and fear. Christ promised to send the Holy Spirit to "reprove the world of sin, and of righteousness, and of judgment." He is here doing His office work. No man is allowed to slumber on, but is often aroused and forced to ask: "What am I, and whither am I going? What must I do to be saved?"

To what source shall we look for the answer to this question? If we turn to Nature, her lips are mute. Science confesses she cannot solve the problem. Human philosophy has vainly tried to give a satisfactory answer. The soul of man wearies of these abstract speculations and sighs for rest. We want more than a theory. We are conscious of our lost condition; we must be conscious that we are saved. This, I am happy to say, is possible. The Gospel of Jesus has power to settle the question, when at once we enter into rest. When Christ saves us, our moral relation to our Heavenly Father is re-conditioned, God is reconciled, and we are at peace. We enter at once into fellowship with the Father, and with His Son, Jesus Christ.

Two conditions must precede the answer to this question: First, there must be the settled conviction that we are lost; and, second, a godly sorrow for sin, which shows itself in an amended life. Paul's answer to the jailor is the only answer to this all-important question. It is not to believe in Christ as we believe in Paul, not in saying many good things about Him, but to believe on Him and look to Him, and Him only, for salvation. What is most important is to know we live. A child may not know when it began to love its mother — it only knows it loves. This life is not brought to maturity by some rapturous emotion. A spirit-filled life is not life completed. We must "work out our salvation with fear and trembling."

A DAY ON GALILEE

REV. OLIVER W. HUTCHINSON.

BEFORE coming to Palestine it was difficult for me to decide what place I most desired to see, whether Jerusalem, with its marvelous history, its sad and sacred memories, its Gethsemane, Calvary and Olivet; or "the little town of Bethlehem," whose silver star marks the focal point of all history; or Nazareth, whose streets were made forever sacred by the boyhood feet of Jesus; or the Sea of Galilee, on whose waters and shores our Saviour so often manifested forth His glory.

Now that I have seen all these places, it is not difficult to say which I enjoyed most. Without hesitation I give Galilee the precedence. And the reason is not far to seek. Man has spoiled the sacred places about Jerusalem by building great ecclesiastical structures over them. The Mount of Olives is disfigured by huge Russian buildings erected over the supposed site of the Ascension. The Russian Emperor has recently marred the Garden of Gethsemane by a memorial church, whose loud colors and ecclesiastical mummery ill befit the simple life of our Lord. The Church of the Holy Sepulchre, built over the traditional site of Calvary, is occupied by contending sects who are kept from taking each other by the throat by Moslem soldiers always stationed within its sacred precincts. Two or three sets of priests contend for the holy shrine that marks our Lord's nativity at Bethlehem. At Nazareth, too, both the Greek and Latin Catholics claim to hold the sacred places. In all these places there is so much church mummery, so many ignorant pilgrims being deluded by the traditions of priests, and so many manufactured sacred places, that a thoughtful Protestant comes away with a feeling of disgust. His visit to the sites hallowed by the presence of his Saviour does not produce in him the reverent feelings he had expected, but disgust and indignation instead. Were it possible, he would take a whip of cords and drive out these hordes of ignorant, superstitious priests who are defiling the sites forever hallowed by the Master.

But such is not one's feeling at the Sea of Galilee. If the environs of this little lake are not now just what they were in our Saviour's time, their native beauty at least remains comparatively uncontaminated by man. A more quiet and beautiful scene than Galilee in the early springtime would be hard to imagine. The hills surrounding the blue lake are of moderate height, and the scenery of a smiling and peaceful character, without pretension to grandeur. The fertile slopes are bedecked with myriads of wild flowers. The air is so clear that the shores of Gadara, though six miles across the water, seem very near at hand. In our Saviour's time several important cities and a large population were on its shores. Now practically all the inhabitants live in the one little city of Tiberias. Capernaum, Bethsaida, Chorazin, and Magdala are all in ruins, and even their sites are matters of dispute. Christ's prophecy that it would be more tolerable for Tyre and Sidon is literally fulfilled, for both Tyre and Sidon, though they have lost their ancient glory, do yet exist. But nothing of Capernaum, Bethsaida, and Chorazin remains save a few scattered ruins. Yet even these silent, scattered stones give eloquent testimony to the truth of God's Word. At Capernaum can be traced the remains of a beautiful ancient building of white limestone resembling marble. This structure was about 54x75 feet, and had three entrances on the south side. Here may still be seen the bases of the columns, while beautiful fragments of Corinthian capitals lie strewn about in wild confusion. A closer examination reveals traces of both Roman and Jewish workmanship. In view of the hatred of the Jew for his Roman conqueror, how did it come to pass that a Jewish place of worship should show traces of Roman workmanship? Turn to Luke 7:5, and you have the answer. This particular Roman centurion, who "loved their nation and built them a synagogue," would naturally employ Roman workmen as well as Jewish artisans. The result is that the peculiar chisel marks of both Roman and Jew are found here on the same ruins — a silent testimony to the truth of God's Book.

I had a pleasant half-hour's visit with the one lone Franciscan monk who lives at Capernaum and cultivates a beautiful garden in which were growing lemons, oranges, figs and melons. He has built a cool house and kindly offered us refreshments. Half an hour's rowing brought us to the site of Bethsaida, equally ruinous. Here we disembark, wander over the tenantless ruins, gather some tiny shells on the shore, and then row another half hour past a few miserable Arab huts — all that now remains of Magdala, the home of Mary Magdalene. Another hour's rowing brings us to the Franciscan monastery at Tiberias, just as the shades of evening are gathering. The monks refresh us with a good supper of fish from Galilee, and we sit on the stone veranda, built out over the edge of the lake, till the stars shining through the clear eastern sky and reflecting from the water flood the whole with splendor. Almost the entire shore-line is in full view. Just across the water is Gadara, where the swine ran into the sea. Farther to the north must be the place where Jesus fed the five thousand. Around the northern end lie the ruins of Capernaum, Chorazin and Bethsaida, and near the last is the plain of Gennesaret, with the Mount of Beatitudes hard by. Out yonder Jesus was asleep in the storm. Just there He came walking on the water. Near yonder gently sloping shore He sat in a boat and uttered the parable of the Sower. Somewhere off that coast must have occurred the miraculous draught of fishes, and near by was the fire of coals where Peter was recommissioned to feed the sheep. The whole scene is so quiet, so marvelously beautiful, and so accurately explains and impresses the Gospels, that I retire deeply impressed, for I have learned more Bible than on any other day of my life.

Palestine, April, 1903.

THE FAMILY

ASHES

I saw the gardener bring and strew
  Grey ashes where blush roses grew.
The fair still roses bent them low,
  Their pink cheeks dimpled all with dew,
And seemed to view with pitying air
The dim grey atoms lying there.
  Ah, bonny rose, all fragrances
And life and hope and quick desires,
  What can you need or gain from these,
Poor ghosts of long-forgotten fires?
  The rose tree leans, the rose tree sighs,
  And waits this answer subtly wise:
"All death, all life, is mixed and blent;
Out of dead lives fresh life is sent;
  Sorrow to these is growth for me,
  And who shall question God's decree?"

Ah! dreary life, whose gladsome spark
  No longer leaps in song and fire,
But lies in ashes grey and stark,
  Defeated hopes and dead desire,
Useless and dull and all bereft —
Take courage, this one thing is left:
  Some happier life may use thee so,
Some flower bloom fairer on its tree,
  Some sweet or tender thing may grow
To stronger life because of thee;
  Content to play a humble part,
  Give of the ashes of thy heart,
And haply God, whose dear decrees
Take strength from those to give to these,
  Who draws the snowdrop from the snows,
  May from these ashes find a rose.

— SUSAN COOLIDGE, in *Congregationalist*.

Thoughts for the Thoughtful

Dear Lord, whose mercy veileth all
That may our coming days befall,
Still hide from us the things to be,
But rest our troubled hearts in Thee!

— *Harriet McEwen Kimball.*

* * *

We are here to represent Christ — to present Him again, to re-present Him. — *M. D. Babcock, D. D.*

* * *

Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living. — *Christian Work.*

* * *

All life is unearned increase. We think so much of our planting and watering that we sometimes forget that *God gives* the increase. His gifts to the planted seed are an hundredfold more than the seed. — *H. C. Trumbull, D. D.*

* * *

The Bible is said to be a lamp to our feet. It is not a great sun shining high in the heavens and lighting half the globe, but is meant to be used as a lantern which one may carry in his hand as he walks, to help him to see where to set his feet. A lantern lightens the longest path, but only a step at a time. If we use the Word of God as a lantern we need never walk in darkness. It will not show us our course twenty years or one year in advance, but it will always show us what to do today, how to do the present duty. — *J. R. Miller, D. D.*

* * *

My own heart was so filled with thoughts of the blessedness of the departing soul that I could think of nothing else. That room where our dear Adaline left her body, to see Jesus as He is, is a very precious spot to me. I should love to go and stay there for a season — yes, there where heaven was opened to receive one of our number. Jesus has honored it, for He came there, just as He said He would, to receive one of His dear children to Himself. I did not say good-by to Adaline when I saw her eye closing in death, for I am confident that I shall see her again soon. What glories burst upon her view in that room! It can never be to us like other rooms. — *Mary Lyon.*

* * *

The test of our sunlight Christianity is adversity. It is a comparatively easy matter to smile when prosperity is smiling on us, but when the night comes upon us of some bitter loss, or the prison-house of some disappointed hope, then is the test of the shining qualities of our confidence and hope in God. I remember when in the clock business we had for sale what was called an illuminated clock. The dial to this clock was covered with a phosphorescent preparation, so that as it was left to stand in the sunlight during the day it would gather unto itself sufficient light to enable it to shine with an illuminated dial during the night. This is the secret of sunlight Christianity. If we would shine in the darkness of adversity, we must endure as seeing Him who is invisible. In much prayer and communion with God we must climb the mount of our transfiguration. "Beholding as a mirror the glory of the Lord we are transformed into the same image from glory to glory, even as from the Lord the Spirit." It was said of our Lord upon the mount, "His face did shine as the sun." Keeping Christ ever before us, we should strive to reflect His sunlight glory in a world of disappointments, shadows, sorrows. — *Rev. H. F. Huse.*

* * *

Then there is another host of those who by the very necessities of life have been condemned to an inevitable routine of small duties, destined to life-long slavery that is not called slavery only for the reason that the lash that is held over them is wielded by common necessity, not by a slave-master. I feel this very keenly sometimes when I stand by the casket of some dear old soul that has lived a good many years and been patiently faithful all the while, and then try to speak some kindly memorial word in her behalf before the casket is finally closed. There is not very much that can be said, at least of a kind that is usually thrown into eulogies. She simply did kindly and well a lot of little things one day, and then the next day did very much the same things over again, and continued in that way till the final night came and she lay down to her long rest. In the newspaper column of deaths you read that she was born at such a date, died on such a date, and the funeral will be held on such a day. That is, you will find such a notice as this if there are enough people that cared for her, and if the survivors can afford to pay for the advertisement. And that is all. Nothing in the case out of which to construct the ordinary run of funeral oration; no luminous halo made up of remarkable works done, remarkable words spoken; no record you can read from of large donations bequeathed, colleges instituted, hospitals founded. There was no money to found them with. Her father had left her nothing, and she was never in the way of making any; all she could do was to take care of her little home. She had a heart big and tender enough to create asylums for all the sick and distressed in the town, but asylums cost money and she had little money, and almost all her dollars were mites. There was a halo around her sleeping face, but only a two-penny halo as most people saw it. The Lord saw more, and perhaps two or three others. The funeral was a small affair; there was plenty of room — room for a good many that were not there. Not many flowers inside, no flashing equipages outside.

But her turn will come. She will have her innings by and by. "The Lord knoweth them that are His." "Many that are first shall be last, and the last first." Heaven will be interesting for its surprises. If we are there we shall see a good many in the front row that the Lord will have to introduce before anybody will know them. Some people that have been lionized down here will find heaven a little dull till they get used to the back seats. The Lord has made His own mind so clear upon these matters that we who venture to bear His name ought to be learning to estimate ourselves and others by what they are, not by the noise they make or the halo they can create. — *Rev. C. H. Parkhurst, D. D.* (New York.)

* * *

Ragged, uncomely, and old and gray,
  A woman walked in a northern town;
And, through the crowd as she wound her way,
  One saw her loiter, and then stoop down,
  Putting something away in her old torn gown.

"You are hiding a jewel!" the watcher said.
(Ah! that was her *heart*, had the truth been read!)
"What have you stolen?" he asked again.
Then the dim eyes filled with a sudden pain,
And under the flickering light of the gas
She showed him her gleaning. "It's broken glass,"
She said. "I hae lifted it up frae the street
To be oot o' the road o' the bairnies' feet!"

Under the fluttering rags astir
  That was a royal heart that beat!
Would that the world had more like her,
  Smoothing the road for its bairnies' feet!

— WILL H. OGILVIE, in *Spectator*.

LIB'S LADY

HOPE DARING.

Part I

LOIS HARTLEY leaned back in the car seat, drawing a long breath of delight.

"Glorious! Dr. Porter was right. I can work here. The air is wine. And the trees — oaks, birches, hemlocks, spruces, and pines — pines that surely reach up to heaven, above earth's petty cares."

An hour before, Lois had left the main line of the railroad and taken a branch road, which led through the dense forests of northern Michigan.

Miss Hartley was a slender, erect woman of thirty. She had a pale olive complexion, tender but firm scarlet lips, and abundant dark brown hair. Her eyes were gray, and in their depths was a curious gleam — sometimes a glint of flame, again a sparkle of sunlight.

Lois was a writer. She had alternately failed and succeeded, doing her work for various periodicals. A book had been begun. Overwork and intense study were telling upon the ambitious author. Following the advice of a physician friend, she was on her way to Penton, a tiny lumbering village in the midst of the forest.

"There is nothing there to distract your attention or rasp upon your nerves," Dr. Porter had said. "No society, no pink teas, no tiresome callers. I was there three days last summer, the guest of this doctor friend of mine, who has promised to find you a boarding-place. The air

and the woods will do more than to put a dead man upon his feet; they will give a worn-out woman power to keep upon hers. Stay there until this troublesome book is off your hands."

Lois was recalling those words when the train came to a standstill. She glanced out of the window as she rose. Her heart sank.

There was still the wondrous forest — green, restful, and towering up to the sapphire-blue sky. That was the background. Penton lay before her — a box-like station, long rows of freight cars, innumerable piles of freshly-sawn lumber, a store, and twoscore low, unpainted houses.

The next moment a steady hand was helping her down the steps, while a voice was saying:

"Welcome to Penton, Miss Hartley! I am Dr. Stewart."

He was of medium height and well built. His face was bronzed by sun and wind, while the lower part of it was covered with a nut-brown beard. The raising of his hat had shown that he was slightly bald. His eyes were blue — keen, clear eyes that seemed to Lois able to read her inmost thoughts.

After giving some orders concerning her baggage, Dr. Stewart led the way down the street.

"No sidewalks at Penton," with an approving glance at her blue serge skirt which cleared the ground. "Lumber is something too precious to be used; it is to be sold."

The eyes of Lois turned wistfully to the wooded heights behind the village. "It is dreadful to lay that low, to turn it into" — and an expressive gesture in the direction of the lumber piles completed the sentence.

"I have always had a monopoly of that opinion, Miss Hartley. To express it is heresy. Penton is a lumbering town. Here we are at your temporary home."

It was the best of the poor houses. The mistress, Mrs. Jones, was a sharp-faced but kindly woman. She led Lois to the room prepared for her, lingering to express her surprise that any woman would voluntarily come to Penton.

"We've ben here most two year, 'cause Joe's foreman at the mill. In the winter 'tain't quite so bad, with the lumber gang at work and the mill runnin' full force, though then there hain't more'n a dozen women here, and some of 'em's a low lot. In the summer it's awful lonesome."

Lois' trunks unpacked, the bare but clean room assigned her took on a new aspect. Pictures, books, cushions, vases for the wild flowers, and a writing table made the place cozy and homelike.

The out-door world was new and delightful to Lois. She wandered through the woodland. She studied the flowers and trees, watched the birds, followed the course of the little river, or sat on its bank listening to the song of the stream as it danced along over its pebbly bed. When she ventured to penetrate further into the forest, the pine groves were a revelation to her. The majestic trunks towered far overhead, and the dense foliage shut out the sunlight. Below was a sunless and pathless solitude — a solitude filled with the half-human melody of the wind among the pines.

Lois restricted her wanderings, that she might have regular hours for work. She found that she was able to satisfy even her exacting self.

One morning she penetrated further into the woods than she had yet been. In a small clear space she found a cluster of field daisies.

"You dears!" she exclaimed aloud, laying her cheek against the white and yellow blossoms. "I wonder if there are any more of you near."

"There's piles of 'em over by our 'tater patch," said a voice.

Lois started. A few feet from her stood a child of ten. She was slight and fairy-like, with a fair, sunburned face. Her eyes were a bright blue, and she had tangled light brown curls. No covering was upon her head, she was barefooted, and her gingham dress was ragged and dirty.

Shyly she turned away, but Lois held out her hand.

"I wish you would show me where the daisies grow."

The child hesitated. "Dad won't want me to. I'll bring 'em to you if you'll wait, or I'll bring 'em tomorrow when you come to the woods."

Lois sat down on a fallen tree and removed her hat. "That will be the best way. But what makes you think I will come to the woods tomorrow?"

"Why, you come every day. I watch you, 'cause you know the trees and things air 'live, same's I do."

The work of Lois had taught her to study humanity. She saw something strangely sweet in the little face lifted to her.

"Sit down here by me. I am sure you and I will be friends. Tell me your name."

"It's Lib," the child said, gazing at Lois with a strange look of devotion.

"Lib. Then you must have been named Elizabeth."

"Oh, no! That's too fine-like to belong to me. It sounds mighty nice when you say it, but I'm jest Lib."

"My name is Miss Hartley," Lois said. Her voice trembled a little, for the child's patient acceptance of her unlovely life thrilled the other's sympathetic heart.

Lib shook her head. "I call you Lady to myself. Do you care?"

Lois took the child's grimy but perfectly-shaped hand in her own.

"I think it is lovely in you to call me that. Ah! do you hear the bluebird?" as the notes of a sweet contralto warble filled the air about them with melody.

Lib laid one hand on the other's arm. "That's why I love you — 'cause you see and hear like I do."

"You poor darling!" and Lois gathered the little girl in her arms.

The child grew pale. "Oh! Oh! No one ever talked nice like that to me 'fore."

Lois learned that she lived near. Lib did not care to talk of her home. She spoke of "dad," "mam," "Bill," and "Dick." It was easy to see that, while she was not ill-treated in her home, there was no one there who understood her.

"She's a bit uncanny, but lovable," Lois said to herself, as, after planning a meeting with Lib the next day, she bade the child good-by and started back to the village. "She is more like a nymph than a real child."

Lois found Dr. Stewart seated on the rude porch of Mrs. Jones' home. The mistress of the house had stopped him as he was passing and asked him to prescribe for a headache.

The doctor greeted Lois politely and hoped she was finding Penton all Dr. Porter had painted it.

After replying to his questions Lois spoke of Lib.

"She's a Hunt young 'un," Mrs. Jones hastened to say. "They're a bad lot, and you don't want to have nothin' to do with 'em, Miss Hartley."

Lois turned to Dr. Stewart. "The child? You must have noticed her unlikeness to other children. To me she is a sprite of these wondrous woods."

A rare smile looked from Mark Stewart's eyes. "You see aright. It is a cruel fate which has placed this strange child in her present surroundings. The Hunts have a tumble-down cabin near here. They are ignorant, lawless, depraved, and have lived by stealing lumber from the adjacent forest. Three years ago Mr. Penn bought an immense tract of land here and put in this mill. The Hunts found they were watched, and their means of support were gone. They cherish enmity towards Penton and all connected with it."

"Poor little Lib!"

"If you care to have her for a guide and companion during your rambles, Miss Hartley, I can arrange the matter with her family."

"I will be very glad to have you do so. The child greatly interests me, and I feel it wrong to ask her to meet me secretly."

"It will be a good thing for you as well as her," Dr. Stewart said, grimly, as he rose. "You remember I counseled you to remain near the village. Your watch might be a temptation to some of these lawless fellows."

With a polite bow he went down the street. Mrs. Jones looked after him, shaking her head.

"He's a right smart man. When he come here there was something wrong with his lungs, but he's growed stout and well. Lives 'lone in a little house, and it's furnished mostly with books. Hank, a nigger, cooks for him."

Lois had risen. Mrs. Jones talked on, determined to be heard.

"There hain't 'nother person could talk them Hunts over. You see Dr. Stewart saved the old man's life when he was sick, and the hull family swear by him."

Lib's face shone when she met Lois the next morning.

"The good doctor talked to dad, and I can go anywhere with you," she cried.

The days that followed were happy ones for the child. Lib was a mystery. Of the world, of books, of other children, even of God, she knew nothing. Yet she possessed a depth of poetic insight into nature before which Lois' carefully-acquired knowledge shrank to naught. The secret charm of the woods had entered into Lib's being.

Her love for "Lady" was pathetic, and Lois found her heart going out to the

little waif. One morning the two were sitting on the banks of the river.

"Listen to that," Lib whispered, as the stream babbled on. "We know it's 'live. You can hear it laugh, and there's the wind, long ways off, and the stir that comes to everything when the sun wakes up."

Lois bent lovingly over the child: "My little poet!"

Ten minutes later a frightful oath came easily from the girl's lips.

"Lib! Child! Who taught you to use such dreadful words?"

Lib was astonished. A little questioning proved that she had no knowledge of God save that use of His name.

Lois Hartley turned her face heavenward, a prayer for help in her heart. Reverently, gently, she told Lib of the Heavenly Father and His love.

The child's eyes opened wide. "Oh, tain't for folks like us! He may know you and the good doctor, but we — why, we're just Hunts."

Lois did not despair. Again and again she went over the story, the depth of her own spiritual nature stirred as never before. The little face grew strangely tender.

"I guess He must be like you. I'll love Him for that."

[Part II next week.]

A True Marriage

THE infelicities of the domestic life of Thomas Carlyle and his wife have again come up for public discussion, and Mr. Froude's posthumous book, which vindicates him from the charges growing out of his editorship of the Carlyle biographies, makes indubitably clear that the Carlyle home was frequently the scene of discords and quarrels.

And yet, no one who reads Mrs. Carlyle's letters and her husband's tribute to his wife can doubt, for a moment, that the flame of love for each other burned in both their hearts with singular brightness and intensity. Would Jane Welsh have been happier if she had married her other suitor, the great preacher, Edward Irving? It is easy to say "yes," and to regret her choice, but we doubt whether that brilliant, high-strung, quick-tempered woman would have been happier with the eloquent minister who heard tongues and saw visions. Certainly she would not have been unless the gravitation of her own soul had been toward Irving, and she knew that it was not, when she accepted Carlyle.

And as to Carlyle himself, was not Jane Welsh a true wife to him? Did not his spirit answer to hers, and did he not find in her tenderness the solace and strength that only the one woman to whom a man's heart goes out can give him?

The fact is that a true marriage is not inconsistent with many infelicities of temper on either side. And the very closeness of the marriage relationship elicits differences and oppositions that could not be surmised in the conventional acquaintance of society. In the nature of the case, no two people can be perfectly adjusted to each other except by years of association. We all smile at the amiable prevarication of the tributes and epitaphs that declare that the departed never spoke a cross word. We know that the statement is untrue, quite independently of our acquaintance with the one of whom it is said. There are some things that are not in human nature.

But it is a superficial judgment to test love, or the happiness of married life, by cross words or quarrels. The less of them the better, but they do not destroy love or joy. The very qualities that irritate and exasperate us in others may be essential to that *tout ensemble* of character that elicits our deepest respect and affection. The one we love would not be himself without them. The shallow-minded observer of human life will always think, after reading Froude's biographies of the Carlyles: "What an unhappy couple they were! What a pity they ever married!" But those who know life most deeply, and have caught insights from Shakespeare and Sophocles, will read between the lines the story of a true marriage that no defects of temper could dissolve; he will see that the gravitation of the souls of Jane Welsh and of Thomas Carlyle was toward each other, and that in each other's companionship, despite harsh words, that both bitterly repented, despite the pains and misunderstandings of different natures, they found the goal of life — a supreme affection that did not wither or stale, that even their own perversities could not destroy. — *Watchman.*

FAITH

Through days and nights, bitter with grief and pain,
He testeth me.
But still my trials bring me nearer Him,
His cross I see,
And comfort gain.

Each throbbing pulse, each shortened breath,
Numbers my days.
My earthly loss is heavenly gain.
He in appointed ways
Gives life for death.

Gazing through eyes tear-blind and dim,
Trusting, I wait,
Knowing that He who placed me here
Shall bring me through Death's gate
To heaven and Him.

— *M. L. Murdock.*

FANNY CROSBY *

REV. JAMES MUDGE, D. D.

THE vast multitudes who have sung and still are singing the sweet hymns of Fanny Crosby will eagerly welcome the full particulars of her life which she now sets down and sends forth. Her lines have gone out through all the earth and her words to the ends of the world. In very many speeches and languages her voice has been heard. She is doubtless today the greatest living hymn-writer, and more of her verses are probably used in religious meetings than of any other poet, living or dead. She has written over five thousand hymns, a large portion of them appearing under some one or other of the more than a hundred different pen names which she has adopted. We presume that some time, when her work is finished, a winnowed collection of the best of all these will appear in a single memorial volume. Not till then will we fully know the depth of our indebtedness to this gifted writer.

Her life began, March 24, 1820. Her life-work, however, scarcely opened until 1864, when she was introduced to William B. Bradbury, who engaged her to compose hymns for him; and for the next twenty-five or thirty years a pretty copious stream poured forth. She still writes a little, but not as much as formerly. Her first poem, composed when she was eight years old, started off in this cheerful vein:

"Oh, what a happy child I am,
Although I cannot see!
I am resolved that in this world
Contented I will be."

We quote it as a specimen and indication of the optimistic, thankful spirit in which her entire life of eighty-three years has been spent. She was born with good eyes, but a slight inflammation touching them at the age of six weeks, a physician who was called in made some mistake that doomed her to blindness for the rest of her earthly existence. She writes: "If I could meet him now, I would say, 'Thank you, thank you, over and over again, for making me blind.'" "If perfect earthly sight were offered me tomorrow," she says, "I would not accept it." She has loyally received her condition from God, fully believing that He assigned her to physical darkness so that she might be better prepared to sing His praises, unhindered by external distraction. Her life has been sweet and winsome all through. In the last chapter of this autobiography she bears glad testimony to the joy and sunshine that have attended her days. Her health is sound, her spirits, she says, "every bit as light and gay as during my girlhood; my enjoyment of all the blessings of life is more full and intense than ever." "From the vantage-ground of eighty-three years I look back upon fair and peaceful valleys, plains and hillsides, covered by flowers, interspersed with only now and then a thorn." She feels young and counts herself as still really in the prime of life, not encountering any more fatigue from her frequent journeys and efforts before audiences than she did thirty years ago. She finds her work growing sweeter and grander each day, and has set the mark of her life at one hundred and three, the age of her grandmother.

The greater part of her days (she does not say how many) were spent in an institution for the blind in New York city, which she entered as a pupil in 1835, becoming an instructor in it seven years later. She was married to another teacher, also blind, Alexander Van Alstyne by name, in 1858, and had with him a very happy married life, which was closed by his death, June 18, 1902.

Her first book of poems was published in 1844, the second in 1851, the third in 1858. All had a good sale, but are now out of print. In 1897 a fourth volume appeared, entitled, "Bells at Evening, and Other Verses." She has composed several cantatas, among them "The Flower Queen" and "The Pilgrim Fathers," the music for the latter being furnished by Geo. F. Root and Lowell Mason. Also several popular secular songs, such as "Rosalie the Prairie Flower," "There's Music in the Air," and "Proud World, Good-by," must be placed to her credit. Only in one case has she written the music for her verses.

She finds it needful to consider moods in her writing — as indeed almost all people do — to wait somewhat for favorable times, and to stimulate by prayer and meditation the appropriate feeling. "I never undertake a hymn without first asking the good Lord to be my inspiration in the work that I am about to do." She has formed the habit, also, of holding a small volume in her hand while composing or reciting. "Safe in the Arms of Jesus" was written in fifteen minutes for Mr. W. H. Doane, while he waited in haste to get a train. "Blessed Assurance" was written to accompany the tune previously prepared by Mrs. J. F. Knapp. "All the Way my Saviour Leads me" was written in gratitude for a special answer to prayer.

We trust that the book, "dedicated to all my friends in both worlds," may have the extensive sale it merits, as the money goes very directly to the author, and will be used to provide her with a home of her own in which to pass her remaining years. She is living now with a widowed sister in Bridgeport, Conn. Long may she tarry with us to continue her good work! She has a warm place in the hearts of the people.

Jamaica Plain, Mass.

* FANNY CROSBY'S LIFE STORY. By Herself. Everywhere Publishing Co.: Brooklyn, N. Y. Price, $1.

BOYS AND GIRLS

THE BIRDS'-NEST VINE

IT was very strange what had become of Rosalie's hat. She had worn it all day yesterday, and, indeed, every day since she came to the country, and now, all at once, it could not be found.

The boys helped her hunt for it, and they searched in every likely and unlikely place they could think of — in the hay-loft, the corn-crib, the orchard, the dairy, the clover meadow, the attic, the dog-kennels, and the chicken-house.

"Never mind," said grandma. "I'll make Rosalie a sunbonnet like those I used to wear when I was a little girl."

Such a pretty, dainty pink sunbonnet it was! When grandpa came in to dinner, and saw Rosalie's brown eyes peeping shyly from under its shade, he took her right up in his arms and kissed her.

"Well, I declare!" he said. And then he gave her another kiss, and said it again.

"Well, I declare! It's Rosalie Deane herself! The first time I ever saw her, her father brought her to school in a sunbonnet exactly like that. I wanted to pick her up then and kiss her. But I was a big, bashful boy, and she was a tiny girl, and a stranger. To think I should have the chance after all these years!"

Rosalie laughed, and showed all her dimples. She knew who Rosalie Deane was, and few things pleased her so much as being told she was like her dear grandma.

She liked the pink sunbonnet so well that she had almost forgotten the lost straw sailor, when one morning George and Phil came running into the house in a state of great excitement.

"Where's Rosalie? Rosalie! Rosalie! Come and see where we've found your hat!"

Away they all scampered, Phil leading the way to the orchard.

The moment they reached "Old Gnarly" Rosalie remembered all about her hat. She had been up in that tree, which was the easiest tree in the world to climb, when the tea-bell rang on Tuesday. As she was hastening down, a twig caught the hat from her head, and, instead of stopping to get it, she had run on into the house, thinking she would come back for her hat after tea. And of course she had forgotten it, and so the hat had been lost.

"Hold on!" cried George, as she began to scramble up after it.

"Go slow," said Phil, "and don't get too near; there's something in it."

"Is it snakes?" asked Rosalie, anxiously, and drawing back, at which the boys laughed good-naturedly.

"No, no; go on. It won't hurt you," said Phil, encouragingly, "and it's worth seeing."

Rosalie thought it was worth seeing, indeed. She drew a quick breath, and her face turned as pink as her sunbonnet with surprise.

For the crown of her sailor hat was full of grass, feathers, strings, bits of wool, and leaves, with a soft hollow in the middle; and in the hollow was a little white egg, specked with red.

"Come down when you've seen it,' called the boys at the foot of the tree. "The birds think it's theirs now, and that you're a robber. They want to go home."

"Well, I declare!" said grandpa, when they told him about it. "They are bold little rascals, those wrens. We'll have to find some other accommodations for them, or by next summer they'll be taking up lodgings in our pockets. It's pretty late for planting, but I guess we'll have to try and raise some birds'-nest vines yet."

"Birds'-nest vines!" The children looked at him in wonder.

"Yes," grandpa went on gravely, though there was the twinkle in his eyes with which they had grown familiar during the fortnight they had been on the farm.

"There's a sunny spot by the south garden fence where they ought to grow. We'll sow the seeds there."

The seeds were planted that very afternoon, George and Phil and Rosalie looking on with the greatest interest.

They had innumerable questions to ask about when they would come up, how long they would take to grow, and if they really bore birds' nests. But grandpa only smiled, and told them to wait and see.

How the children watched that little bit of garden! And what rejoicing there was when the first green leaves appeared! They watered and weeded the patch themselves, and loosened the earth around the plants. The vines grew fast, and climbed up over the garden fence. By and by some yellow blossoms came out, and when these fell off, little green balls grew in their places; but there was nothing that looked the least bit like birds' nests.

"Perhaps grandpa only meant the vines for the birds to build their nests in," said Rosalie; "only I should think they'd be too low."

The green balls grew larger and turned yellow. They looked something like squashes.

"They're nothing but gourds," said George, one day, in disgust; "the kind Hannah uses to dip water with, you know. Won't grandpa be disappointed when he finds that he planted the wrong kind of seeds?" For somehow grandpa never seemed to go near the birds'-nest vines.

Interest in the south garden patch began to flag after this. It was quite late in the summer, and more than a week since any of them had visited it, when one day grandpa said, suddenly:

"I guess the birds' nests must be about ripe."

To their surprise, he did not seem to be at all disappointed when they reached the garden.

He just picked off one of the handsome gourds, cut a big slice from the larger end, scraped out the inside, and held it up for the little folks to see.

"Won't that make as good a nest as a little girl's hat?"

Three pairs of eyes grew very bright.

"It would make a lovely one," said Rosalie. "But where will you put them? In the apple-trees?"

"The wrens like to come as near to us as they can," said grandpa; "also how would it do to put them under the eaves of the barn?"

It did seem too bad that they could not see the birds take possession of their new lodgings that season. But it was too late for making any more nests, and these had, after all, been raised for next year, as grandpa reminded them.

But when they came back to the farm next summer, there was a row of hollow gourds fastened all along the eaves. And the children never tired of watching the housekeeping of the wrens, from the time when they selected their dwellings — not without a good deal of quarreling — to the day when the last of the young broods flew out into the world to shift for themselves. — *The Outlook.*

OUR DAISY CHAIN

Twin Daughters of Mr. and Mrs. H. H. McIntire

These bright, pretty twin girls are Mildred June and Marion Josephine McIntire. At the time this picture was taken they were five years old. They are now nearly six. Mildred and Marion and their little brother, Merrill Hamilton, who is eight years old, are members of the Methodist Episcopal Sunday-school of Mapleton, Maine. They enjoy it very much, and have not missed a session since May 1, 1902, excepting while the church was quarantined last winter. They also enjoy speaking and singing pieces for concerts. These little girls have beautiful times playing with their dollies and pet cat, Trixy. They are also very fond of helping mamma do her work, and they say when they grow to be big girls they will do all of it. When ZION'S HERALD comes, Mildred and Marion are always anxious to see the Daisy Chain. How surprised they will be to find their own pictures!

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Third Quarter Lesson IV

SUNDAY, JULY 26, 1903.

1 SAMUEL 15 : 13-23.

SAUL REJECTED AS KING

I Preliminary

1. GOLDEN TEXT: *To obey is better than sacrifice.* — 1 Sam. 15 : 22.

2. DATE: About B. C. 1065, ten years after Saul's inauguration.

3. PLACE: Gilgal, near the Jordan.

4. CONNECTION: Saul's unlawful sacrifice; the battle of Michmash: Saul's victories and family relations; his campaign against the Amalekites.

5. HOME READINGS: *Monday* — 1 Sam. 15 : 1-12. *Tuesday* — 1 Sam. 15 : 13-23. *Wednesday* — 1 Sam. 15 : 24 31. *Thursday* — 1 Sam. 13 : 5-14. *Friday* — Exod. 17 : 8-16. *Saturday* — Prov. 21 : 1-8. *Sunday* — Mic. 6 : 1-8.

II Introductory

Our lesson passes over the first ten years of Saul's reign, during which he gained more victories and assumed more and more "the pomp and circumstance" of the royal state, and brings us to the event which God seemingly designed to be a test of his character, and in which he miserably failed. Ordered to execute the Divine vengeance upon the Amalekites and consume them utterly, man and beast, he saw fit to spare King Agag to grace his triumph, and permitted the army to save the choicest of the cattle under the pretense of reserving them for sacrifice. Samuel was accordingly commissioned to go to Saul, who, after pausing at Carmel on his return long enough to set up a monument of victory, had marched to Gilgal, and inform him that the Lord had rejected him from being king over Israel. Very reluctantly the prophet obeyed. Our lesson records only a part of the interview. Saul professed to have "performed the commandment of the Lord." "What meaneth, then, the bleating of the sheep and the lowing of the oxen?" Samuel inquired. Saul explained that the people had spared them for sacrifice after destroying all the rest. Samuel then bade him listen to the word of Jehovah. He reminded him of the low estate from which he had been called and of the humility with which he heard the first announcement of his coming dignity. God had exalted him — why had he not obeyed God? Saul again protested that he had obeyed, and had brought Agag as a proof of it, and that the people were responsible for sparing the cattle; they did it to "sacrifice unto the Lord *thy* God," he asserted. But Samuel cut short these idle excuses by proclaiming the fundamental principle that obedience is better than sacrifice, while rebellion belonged to the same category as witchcraft and idolatry. Saul had rejected Jehovah's word, and in turn Jehovah had rejected him from being king. In vain Saul confessed that he had sinned, and begged Samuel to return with him while he worshiped God; the fatal sentence was repeated.

III Expository

13. **Saul said to him.** — Saul gets in the first word, possibly hoping to conciliate Samuel. He must have been sensible of wrong-doing. Of course he knew nothing of Samuel's message from God, that "it repenteth Me that I have set up Saul to be king," and of the prophet's agony of intercession. **I have performed the commandment** — a hypocritical profession. The command was to destroy *utterly* the Amalekites, with all the spoil. He had spared their king, and permitted the people to enrich themselves with the spoil. His failure in part vitiated the whole. He had *not* performed the commandment of the Lord. "But," says Hanna, "it may be asked, Was not Saul's performance entitled to some recognition? Was it not partial obedience? We answer, No. It was not obedience at all. It was not done because it was God's will. Saul did just as much as seemed good to himself. It would be as well to ask if Ananias and Sapphira did not make a sacrifice to God proportioned to the amount they brought to the apostles." "Did he not remember what had happened at Jericho in the days of Joshua, when Achan stole the wedge of gold and the Babylonian garment, and, in spite of the fact that the rest of the people had behaved well and that God's purpose in the main was amply carried out, Achan and all his family were judicially stoned to death?" (Blaikie.)

Saul was not moved to disobedience by any feelings of humanity, seeing that all the people except Agag were put to death. There can be no doubt that Agag was spared to add splendor to Saul's triumphant return, as a king making war for himself rather than as the servant of Jehovah. The spoil was dealt with in like manner; and here the people shared the sin, sparing all the best of the cattle and all that was valuable, and destroying all that was vile and refuse. It was doubtless true in part, as Saul afterward declared, that he would have offered some of the cattle in sacrifice to God; but the chief motive in sparing them was clearly to enrich his followers with the spoil (Smith).

14. **What meaneth then this bleating?** etc. — Why profess to have obeyed when convicted on the spot, by unmistakable evidence, of palpable disobedience? The very sheep and oxen, not to mention Agag, *testified against* this insincere profession.

Saul would needs have it thought that God was wonderfully beholden to him for the good service he had done; but Samuel shows him God was so far from being a debtor to him that He had just cause of action against him. It is no new thing for the plausible professions and protestations of hypocrites to be contradicted and disproved by plain and undeniable evidence. Many boast of their obedience to the command of God; but what mean then their indulgence of the flesh, their love of the world, their passions and uncharitableness and their neglect of holy duties, which witness against them? (Henry.)

15. **They have brought them from the Amalekites** — a weak, paltry evasion. Saul pleads that it was not he, but the people, who had disobeyed; on them he meanly casts the blame; but even then, as their leader, their king, he was justly responsible for their disobedience. **People spared the best . . . to sacrifice.** — Of course Samuel must see at once that so worthy a motive justified disobedience, that this human afterthought showed superior wisdom to the divine order! The cattle were to be sacrificed — were it not better to slay them at God's altar than out in the field? But Samuel's mind was not Jesuitical. God said, Slay them on the spot; and he had not learned to be wiser than God's command.

The Amalekites were a powerful, nomadic tribe, roaming over the wilderness between Sinai and southern Palestine. They had shamefully harassed Moses and his host on the way to Sinai, and Joshua had defeated them at Rephidim (Exod. 17 : 8-16). When, after the report of the spies, the Israelites sought to go up into Canaan against God's command, the Amalekites joined with the Canaanites and defeated them at Hormah (Num. 14 : 45). After Canaan had been seized, the Amalekites aided the Moabites and the Midianites against the Hebrews (Judg. 3 : 13; 6 : 3). Because of all this, both Moses and Balaam, through divine direction, had prophesied and commanded the future destruction of all the Amalekites (Exod. 17 : 14-16; Num. 24 : 20; Deut. 25 : 17-19). It was this doom, long before decreed, that Saul was set to enforce. For three hundred years after the conquest of Canaan, Israel was helpless to undertake foreign wars. Under Saul, for the first time, the nation was strong enough to assume the aggressive.

16, 17. **Stay.** — Saul was quite willing to close the interview. Quite likely he had persuaded himself that his excuse was amply sufficient. But Samuel detains him to tell him what God had bidden him to tell. **When thou wast** (R. V., "though thou wast") **little in thine own sight.** — Samuel reminds him of his humility on the day when he first beheld him and announced to him his coming honor; he shrank from it then; his elevation should have taught him gratitude and obedience to the Lord who had anointed him; but alas! it had only developed in him a haughty self-will.

18, 19. **The Lord sent thee on a journey.** — The expedition against the Amalekites, Samuel reminds Saul, was undertaken by special Divine command, and specific instructions were given. In executing these instructions no latitude was permitted for human judgment. **Wherefore . . . didst thou fly upon the spoil?** — A vivid picture of the covetous eagerness with which it was seized. It has been suggested that the reason for this and similar prohibitions was to guard Israel from the danger of making war for the sake of plunder, like the nations around them.

20, 21. **I have obeyed.** — Saul persists in claiming that he *had* obeyed God's command. He had destroyed the Amalekites and had brought back their king as a proof of — his obedience! Thus he cites an act of disobedience to prove that he had been obedient. **The people took of the spoil.** — He tries to represent that the army had been seized with a spasm of religious devotion in the hour of victory and so saved the best of the spoil for sacrifice. He admits that the sheep and oxen should have been utterly consumed. "How prone are sinners to throw their guilt upon others, or else to plead for it a religious motive! Saul did both" (Steele). **Unto the Lord thy God** — a phrase twice used by Saul. He tried to hoodwink Samuel by protesting that the honor of the God he (Samuel) represented had actuated his (Saul's) movements.

Sacrificing the best of the booty taken in war as an offering of the first-fruits to the Lord, was not indeed prescribed in the law, but was a praiseworthy sign of piety, by which all honor was rendered to the Lord as the giver of the victory. He overlooked the fact that what was banned to the Lord could not be offered to Him as a burnt-offering, because, being most holy, it

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alterative and tonic

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Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

belonged to Him already (Lev. 27 : 29), and, according to Deut. 13 : 16, was to be put to death, as Samuel had expressly said to Saul (verse 8) (Keil).

21. **To obey is better than sacrifice.** — With a single stroke, sharp and keen as a scimetar, Samuel cut through the veil of flimsy excuses which Saul had been weaving. Saul had been pleading good motives and a desire to honor God ; obedience was the highest motive as well as duty, and therefore the truest way to please God. Sacrifice and other forms of ceremonial worship were acceptable when they harmonized with God's will, not when they opposed it.

In sacrifices man offers only the strange flesh of irrational animals ; whereas, in obedience he offers his own will, which is rational or spiritual worship (Berleburger Bible).

23. **Rebellion is as . . . witchcraft.** — Samuel classes rebellion with witchcraft, or "divination," as the Hebrew reads (a sin against which Saul was especially zealous), seeing that both practically dethroned God and substituted either self or evil spirits in His place. **Stubbornness is as iniquity and idolatry** (R. V., "is as idolatry and teraphim"). — To persistently resist God puts man on the same level as the idolater. "Disobedience is idolatry because it elevates self-will into a God." "The '*teraphim*' were the household gods of the Israelites, like the Lares of the Romans. They were probably images of ancestors, and if not actually worshiped, were used in unlawful magical rites" (Deane). **Because thou hast rejected . . . he hath also rejected** — a retribution in kind. Already Saul had been judged for his self-will at Gilgal (1 Sam. 14 : 3), and his hereditary rights had been annulled. Now he was personally rejected — the execution of the sentence, however, being delayed. Samuel finally consented to remain at the religious festivity Saul was about to hold, in order to avoid the appearance before the people of open rupture ; but first he hewed Agag in pieces "before the Lord."

IV Inferential

1. God proves men to see whether they will do His will or no.

2. It is hard for some men to realize that God is particular.

3. Good intentions never excuse disobedience.

4. Partial obedience may be fatal disobedience.

5. Better confess a wrong act than try to justify it, or throw the blame on others.

6. *Whatsoever* He saith unto you, do it.

7. No outward service can atone for inward disloyalty.

8. Disobedience in God's eyes is regarded as the germ of all iniquity.

9. Whoever rejects God must expect to be rejected of Him.

V Illustrative

1. "Sir," said the Duke of Wellington to an officer of engineers who urged the impossibility of executing the directions he had received, "I did not ask your opinion ; I gave you my orders, and I expect them to be obeyed." Such should be the obedience of every follower of Jesus. The words which He has spoken are our law, not our judgments or fancies. Even if death were in the way, it is

> "Not ours to reason why —
> Ours but to dare and die!"

and, at our Master's bidding, advance through flood or flame (Spurgeon).

2. *Serpens decepit* was Eve's plea, and she pleaded but truth, for the serpent had, indeed, beguiled her — St. Paul hath said after her twice over. Esau, after he had sold his birthright his own self, yet accused his brother for supplanting him. Aaron for making the calf, and Saul for sparing the cattle, both contrary to God's express command, yet both lay it upon the people. Others have done the like, and still do, and will till the world's end. But, alas! these fig leaves are too thin to hide our nakedness ; all these excuses are insufficient to discharge us from being the authors of our own destruction (Bishop Sanderson).

3. The bosom sin in grace exactly resembles a strong current in nature, which is setting full upon dangerous shoals and quicksands. If, in your spiritual computation, you do not calculate upon your besetting sin — upon its force, upon its ceaseless operation, and its artfulness, it will sweep you on noiselessly, and with every appearance of calm, to your ruin. . . . Yonder is a gallant ship, at nightfall, anchored negligently and feebly, and all is still, save the gentle drowsy gurgling which tells that water is the element in which she floats. But, in the dead of the night, the anchor loses its hold ; and then the current, deep and powerful, bears her noiselessly whither it will ; and in the morning the wail of desperation rises from her decks, for she has fallen on the shoal. And the disconsolateness of the dreary twilight, as the breeze springs with the daybreak and with rude impact dashes her angrily against the rock, contrasts strangely with the comfort and peacefulness of the past evening (Goulburn).

THE IMMIGRANT CHAPTER

A. M. G.

DID it ever occur to you what a wonderful home missionary chapter is the second of Acts? In obedience to the Master's commands, the little company of disciples were waiting in Jerusalem for the "promise of the Father." They were about to be sent forth as missionaries of the Cross, but the work must begin at home — in Jerusalem, where the Master had taught, where one of His chosen had betrayed Him, where He had suffered and died, and where, thank God! He had risen ; in Jerusalem, where the opposition was most bitter, the enmity most malignant, the Roman control most powerful ; in Jerusalem, where it was most dangerous to side with Jesus of Nazareth, where it was most humiliating to stand for Him who had suffered the shameful death of a malefactor. And yet, "Beginning at Jerusalem," was the Master's word.

But then, as now, the work begun at Jerusalem was to extend through the earth, and in God's providence the means for this end were at hand. Look at the long list of immigrants in the ninth and tenth and eleventh verses in this chapter. "Parthians" and "Medes" and "Elamites," the men from all nations under the heavens, as then known, gathered there right where they might hear Peter's wonderful sermon.

"We need all the tongues of Pentecost," says Secretary Leonard, "to preach the Gospel in the United States." And he adds as a corollary : "We must take care of this country for the country's sake, and for the world's sake." "All the tongues of Pentecost" means to us, today, Russian and Italian, Swede and Pole, Chinese, Japanese, Irish, Hungarian, African, Egyptian — the list is well-nigh endless ; but the registry of immigrants at any port of entry confirms the statement. What shall be done with them? They are coming in record-breaking numbers. There is danger in their coming unless we meet them as did the disciples of old, telling, "as the Spirit gives utterance," of "the wonderful works of God."

Read Peter's first home missionary sermon, and take into your hearts the meaning of that wonderful missionary verse : "The promise is unto you and to your children, and to all that are afar off."

"A TALE OF TWO CITIES"

Leaving Detroit at 4 in the afternoon, aboard the palatial steamer "Eastern States" or "Western States" of the famous Detroit & Buffalo Line, passengers are afforded an interesting and panoramic view of Detroit's harbor, teeming with the commerce of the Great Lakes, and bordered with its countless evidences of manufacturing wealth and activity. Passing down the river, Fort Wayne appears, bristling with its warlike aspects, and crowned with "Old Glory" gently curling in the breeze, seemingly waving adieus to passing travelers.

Again, we are among scenes of simple country life — beautiful farms and artistic rural homes dotting the banks on either side and the verdant islands mid-stream — and, as we float peacefully out upon the bosom of "Old Erie," one feels that the cares of life have lagged behind.

Now the varying course of the ship from time to time brings to view the silvery moon and its rippling reflections in the vessel's wake, and cool, invigorating breezes fan the brow as the traveler is borne along, almost regretting that nature demands its sweet repose.

It is sunrise, and we are soon to end our journey. As we pass the breakwater the harbor seems stretching out to welcome our noble vessel and the tourist to Buffalo's hospitable environs. Once again we are among scenes of activity, but so refreshed that our journey seems like a fairy's legend.

WANTED

A man and woman *without children*, who have a good general education, acquainted with farm work, and interested in boys. Address stating particulars,

Rev. E. A. BISHOP,
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OUR BOOK TABLE

Public Control of the Liquor Traffic. Being a Review of the Scandinavian Experiments in the Light of Recent Experience. By Joseph Rowntree and Arthur Sherwell. Grant Richards: London. Price, 2 shillings, sixpence.

We have spoken in high praise of the previous volumes issued on the Temperance Problem by these same authors, and we find that they well maintain their reputation for exceeding good sense in the present issue. It is a thorough-going defence, after renewed examination, of the Gothenburg system of public control of the liquor traffic. All that has been said against it, especially in the attack upon it by Mr. John Walker, is carefully considered, and the reply to Mr. Walker seems conclusive. The points regarded as essential are that private profit, with its inevitable stimulation of sales, be eliminated, and also that the trade be worked locally, under strict statutory control, so that the appropriation of profits shall in no way stimulate the traffic, but work rather to counteract it by providing counter attractions that shall be a successful substitute for it. We do not understand the authors to be in any way opposed to prohibition, but commend it where communities are ready for it. They take it for granted, however, that there are an immense number of communities which will not accept prohibition, at least at present, and the problem is to continue a system which will minimize the evils of whatever traffic in alcoholic drinks is necessary. The spirit of their contention is admirable, their figures and facts are carefully gathered, and their argument carries weight. The Gothenburg system is defective in that it is confined to spirituous liquors, and does not touch the enormous beer traffic. The temperance people are moving to get that included. It is surely time that something of this sort was set on foot in this region. How could it fail to be an improvement on the miserable high-license farce which now disgraces our cities and towns, and is in no respect a temperance measure at all?

Spiritual Power at Work: A Study of Spiritual Forces and their Application. By George Henry Hubbard. E. P. Dutton & Co.: New York. Price, $1.25, net.

There are many good things in this book, and some that seem to us not so good. It is a large volume, rather pretentious, and a little disappointing. We have not found in it very much of a practical character that can be laid hold of with profit and put into actual operation. Its objects are excellent — to discover the laws of the spiritual realm "by a study of force, machinery and work as related to the kingdom of God, to eliminate the elements of uncertainty and chance which stultify so much of our Christian effort, and to show that we have the same basis of certitude and law in religious work that we have in the most commonplace tasks of our daily life." An admirable aim, but it does not appear to be very fully carried out. The laws of the spirit are very difficult to ascertain, and the conclusions of the author would not by any means universally commend themselves. He says: "The majority of sermons in every pulpit should be aimed at the conversion of sinners." He declares that the promise, "I, if I be lifted up, will draw all men unto Me," "gives us the right to expect the complete conversion of our communities." "Believe that the Divine Spirit is able and willing to convert every man." "The millennium may be fully realized, not in this century merely, but in the first half of the century, with no extraordinary effort on the part of Christians." He asserts that at the end of the first century "there were five millions of Christians." How he makes this out he does not say. It is certainly, at the very least, five times too great an estimate, in our opinion. He says: "The men are not in the church because the attitude and methods of the church are such as do not commend themselves to the most mature and manly minds, are in many respects repugnant to virile minds." What, then, is to be done? "If the church would win men, she must raise the standards of church membership, she must exalt the ideals of church life." "The duties of church membership must be made more definite, more exacting, more manly." "The church does not demand enough of her members;" "her attitude is pitifully childish and timid;" "she no longer appeals to the heroic and manly element of human nature that characterized the Christianity of Jesus and His apostles."

All this may be so in some quarters, but we have not so seen it, and do not quite believe that it is a general condition. We doubt the correctness of the author's diagnosis and prescription in this and some other matters. In the temperance work he would have recourse to moral suasion rather than to restrictive methods, and he repeats, as though it were a truism, the silly catchword, "Prohibition does not prohibit." He expects that "from the graves of countless buried theories and moldering hobbies there will arise in the new century a new socialism, a new temperance movement, and a new moral awakening that shall change the face of human society." Perhaps. The author has done his best to promote it according to his lights, and deserves credit for many excellent things that he has set down. But the practical, workable outcome of the 350 pages does not strike us as very large, and there is not a little with which we cannot fully agree.

Christ's Cure for Care. By Mark Guy Pearse. Eaton & Mains: New York. Price, 40 cents, net.

Ten short chapters, based almost wholly on a section of the 6th of Matthew, wherein the Lord Jesus tries to cure His disciples of the sin of anxiety, make up this unpretentious but most useful little book. A number of excellent hymns and poems bearing on this same subject of trust add to the volume. The style is attractive, and the counsel most admirable. But, alas! how many will read it all through, and then go right on worrying just the same as though the preacher had never spoken and the Saviour never commanded. Why a habit so absolutely useless and so positively pernicious should be so jealously cherished as if it were a precious privilege, is one of the puzzles of human nature.

The Old China Book. Including Staffordshire, Wedgwood, Lustre, and Other English Pottery and Porcelain. By N. Hudson Moore. F. A. Stokes Co.: New York. Price, $2, net.

This book, with its 150 handsome illustrations, clear descriptions, and large fund of information will be almost invaluable to those who are making collections of pottery, and decidedly entertaining to the general reader. It contains a list of over 700 views, American, English and miscellaneous, by English potters, among which, we notice, is one composed of "Primitive Methodist Preachers."

The Kempton-Wace Letters. The Macmillan Co.: New York. Price, $1.50.

No author's name appears, no preface is afforded, the publishers give no descriptive hints. On the title-page appears this motto, from Dante: "And of naught else than Love would we discourse." But they are not love-letters in the usual meaning of that term, although they are about love. They are not between two lovers, but between two men, Dane Kempton, of London, and Herbert Wace, at college in Berkeley, California. Only at the very close appear two letters from the young lady, Hester Stebbins, at Stanford University, about whom so much has been written by the two men. They are not rivals for her hand. Dane is a sort of father, or father-confessor and adviser, to the boy, Herbert. The latter thinks he loves Hester, and obtains from her a promise of marriage, but it turns out that he was mistaken, and it has to be broken off in the end. The great theme is viewed from many angles, and discussed quite philosophically. Mr. Kempton says: "The irresistible marriage alone is the right one." "The tragedy of love is not the unreciprocated love, but the meagrely returned love." "It is beyond our control to love or not to love, and no effort that we may put forth can draw love to us when it is denied." It is a study in human nature, skillfully managed and wholesome.

Ronald Carnaquay: A Commercial Clergyman. By Bradley Gilman. The Macmillan Co.: New York. Price, $1.50.

The number of novels that deal with ministers and their churches is already a very large one, and appears to be somewhat rapidly increasing — a sign, perhaps, that church-going people are more and more reading novels. If they read only those like this one, they will reap no harm, but much profit. The sub-title indicates something of its trend, and the motto on the title-page, from Isaiah, "It shall be, as with the people, so with the priest," still further shows the lesson it teaches. The dedication is: "To all earnest, devout ministers of Christ," and they are exhorted "to strive to keep their moral and spiritual ideals untarnished amid the dust and vapors of this commercial age." Only an earnest, devout minister could have written the book. It portrays from the inside some of the hard facts and unhappy conditions of modern church life, the fitful and sordid experiences taking place on every side. It protests against the subordination of worship to amusement, and against testing the

Slow Starvation

The Dyspeptic's Diet Leaves no Chance for Regaining Strength

The dyspeptic who starves body and brain because food will not digest has no chance to get strong again, because bodily strength cannot be built up except on food that will digest. That is the mission of Grape-Nuts, which any dyspeptic can digest, and which will begin to build up and nourish at once.

A Wisconsin man says: "For the last seven years I have been a great sufferer with stomach trouble, and for eighteen months I could not eat or drink anything, not even a spoonful of milk, without great suffering.

"It seemed I had tried every remedy in the world, and I had given up all hopes of ever getting better, when a friend advised me to eat Grape-Nuts food. I was just about too much discouraged to do so, for I expected to die, and all my friends expected I would, too; but I finally did send for a sample box, and when it came I was so weak I could not turn over in bed.

"Then I began to take the Grape-Nuts, just a little bit at first, moistened with hot milk, and from this time I began to grow stronger, and before I had finished the fourth package I could eat and drink anything I wanted, and it did not hurt me in the least. So the right food helped me to health after everything else had failed.

"Experience, actual use, proves absolutely the great power of the scientific food, Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the $7,500 cooks' contest for 735 money prizes.

merit of a minister by commercial standards. It maintains that demand creates supply, and the reason why there are so many Ronald Carnaquays in the pulpit is because the people have created and nourished them. "The prophets prophesy falsely, and my people love to have it so." Carnaquay was a shrewd business man, with a sort of eolian attachment of clever talk, not so much immoral as unmoral, not transgressing, consciously, many of the minor moralities, but simply blind and deaf to the finer shades of ministerial ethics. He is generous, has a good heart, and is a better man than minister in some respects, but his pulpit ideals are low. He is, of course — with his picturesque story-telling faculty, his readiness to pander to the weaker sides of human nature, and his commercial ability — a great success in filling the church and acquiring money. He is vain, conceited, rather coarse, loud, showy, tonguey, with an eye to the main chance, and a knowledge of men. And his church idolizes him. They set aside another man with the purest life and the highest of ideals, because he cannot draw the crowd. Not all churches, of course, are like this; there is no such pretense in the book. It is only of a certain class of churches and ministers that the novel is written. It is to be hoped that it may have some little influence in decreasing the number and making ashamed those in all churches who have these commercial tendencies and demand that the preachers conform thereto.

Trapper Jim. By Edwyn Sandys. The Macmillan Co.: New York. Price, $1.50, net.

A book for boys, about a boy who was intensely interested in trapping, shooting, boxing, fishing, and all sorts of such things. An immense amount of information on these subjects is supplied, the habits of all sorts of animals and birds are described, the illustrations are plentiful, and useful lessons are taught. We think nearly all healthy-minded boys who are fond of outdoor life will be delighted at the adventures, excursions and incidents here so happily described.

A Puritan Witch. A Romance. By Marvin Dana. The Smart Set Publishing Co.: New York. Price, $1.25.

The old Salem witchcraft history, so well known now through abundant investigation and repeated telling, comes before us afresh in this romance, and its details have, it is evident, been very carefully studied. They are accurately set forth by Mr. Dana, and the love story mingled with them seems quite too ardent to be associated with the ancient Puritan families. But no doubt human nature was much the same then as now, and perhaps, from its usual stern repression, became all the more vehement when it did occasionally burst forth in rebellion at its bonds.

Boston: A Guide Book. By Edwin M. Bacon. Ginn & Company: Boston.

This compact, convenient little book was prepared for the Convention of the National Educational Association, which met last week in this city, under the direction of Edwin D. Mead, Frank Foxcroft, and George P. Morris, committee on guide-books appointed by the local executive committe. It is a perfect treasure, its 176 pages brimming over with accurate information concerning Boston and its beautiful suburbs. It is, in fact, "a historical itinerary, a progress from past to present." Beginning with a valuable chapter on "The Way about Town," the various sections include: "Modern Boston," "The Metropolitan Region," "Public Parks," "Day Trips from Boston," "Excursions and Tours," "Important Points of Interest." Diagrams and trip maps are scattered through the pages; the use of varied types emphasizes places and objects; the text is profusely illustrated; and at the back of the book are a series of plate maps, printed in colors. The publishers are to be congratulated on this tasteful little volume, which should be in the hands of every Bostonian as well as visitor — for who so ignorant of his own city as the average dweller in the Hub?

Magazines

— The *World's Work* for July is as marvelously edited as usual, and contains a bewildering number of articles that clamor to be read. There are, besides other illustrations, no less than sixteen full-page photographs depicting various phases of the Newfoundland cod-fisheries, and seven full-page photographs of distinguished men. Among the interesting and noteworthy contributions are: "Russia and the Nations," "Building American Bridges in Mid-Africa," "The Day's Work of a Librarian," "A Glimpse into the Jewish World," "Short Vacations by Trolley," "A Farmer's Trust," "Preventing Factory Fires," "The Prevention of Typhoid Fever," "English Commercial Gentlemen," and "Preparing College Students for Business." (Doubleday, Page & Co.: New York.)

— *Out West* is "a magazine of the old Pacific and the new," having for a motto: "The nation back of us, the world in front." It was formerly the *Land of Sunshine*, and has for editor Charles F. Lummis, son of Prof. Henry Lummis, of Appleton. He is assisted by a large staff, comprising apparently all the writers on the Pacific coast. It is published at Los Angeles. It is copiously illustrated, and makes a good appearance, Mr. Lummis himself contributing the two leading articles. He is also president of the "Landmarks Club," which has a division of the magazine, and chairman of the executive committee of the Sequoya League to make better Indians, which has another section. (Out West: Los Angeles, Cal.)

— The special features of the *American Monthly Review of Reviews* for July are two articles on "The Congo Free State and Its Autocrat" — one a character sketch of King Leopold of Belgium, by W. T. Stead, and the other a record of personal observations of Congo misgovernment by an American missionary, Rev. W. M. Morrison; an account of "The American Invasion of Uganda," describing the recent completion of twenty-seven steel railroad bridges within a year's time by American builders, by Joseph M. Rogers; and a study of "This Year's High Tide of Immigration," by Samuel E. Moffett, illustrated from photographs of immigrant types taken at Ellis Island, in June, especially for this article. In the editorial department, "The Progress of the World," the Servian assassinations and the Chamberlain tariff proposals in England, are among the topics selected for treatment. (Review of Reviews Co.: 13 Astor Place, New York city.)

— *Everybody's Magazine* for July — the second number under its new publishers, the Ridgway-Thayer Company and the first number of Vol. IX — makes a very good showing. Like most of the other monthlies, it has an article on John Wesley: Dr. L. A. Banks treats his "Love Affairs." "The Kindergarten of the Streets," "Dilemmas of the Stage," the "Cæsar of Tobacco" (Mr. Duke), "Can I Afford an Automobile?" and "Flying Down a Fifty-mile Flume," together with many stories and a few poems, make up the contents. (31 East 17th St., New York.)

— The *Homiletic Review* begins its 46th volume with the July number, and presents the usual variety in its eight sections or departments. The first two articles discuss the book of Daniel, the critical view of its later authorship being presented by Dr. C. M. Cobern and the traditional view by Sir Robert Anderson of London. (Funk & Wagnalls Co.: New York.)

— The July *Atlantic Monthly* is made up almost wholly of contributions from writers living west of the Rocky Mountains, mainly from California, designed to illustrate the literary development of the Pacific Coast. Among the writers are Herbert Bashford, David Starr Jordan, Jack London, Elizabeth Foote, Benjamin Ida Wheeler, Mary Austin, Charles Keeler Ethel Hussey, Bradford Torrey, and Clarence Urmy. The number has not so much interest as usual for the general reader. (Houghton, Mifflin & Co.: Boston.)

— The *Delineator* has steadily grown better and better. The July issue institutes a change in make-up which greatly adds to its attractiveness and efficiency. First comes the literary matter, then the fashions, and then the practical household and departmental contributions. In the fashion department, the full figure pages, which preceded the regular monthly issue of styles, are discontinued, and the figures are now placed on pages opposite the patterns which they illustrate. A very inviting list of illustrated papers and stories is provided this month. (Butterick Publishing Co., Limited: 17 West 13th St., New York.)

— The July *Woman's Home Companion* contains a striking article on "Keeping House with High Explosives." It is an interview with Mr. Hudson Maxim. Mary Annable Fanton tells how he boiled eggs over dynamite and made tea with smokeless powder. Every Methodist in the United States will want to read Dr. J. M. Buckley's article on "The Methodists and their Good Works." (Springfield, Ohio.)

— The June issue of *Photo Era* is well labeled a "Child Life Number," for it contains about thirty-three pictures of the sweetest children of varying types one could imagine. Each portrait or picture has a page to itself, and the plates are given in groups, affording most artistic effects for the exquisite work, both in black-and-white and tint. The editor pays tender tribute to the memory of the wonderful child-artist, Howard Day Aiken, who recently died in Philadelphia. The February *Photo Era*, it will be remembered, contained a brief description of his photographic efforts, illustrated by a few examples of his portraits. A fine photograph of the thoughtful face of this fourteen-year-old boy, by Day-Baker, also appears in this number. You will miss much if you do not buy or borrow the June *Photo Era*. (170 Summer St., Boston.)

— In *McClure's* for July is concluded the first part of Miss Tarbell's fascinating "History of the Standard Oil Company." Readers of the HERALD will note with pleasure the picture of Joshua Merrill, president of the Wesleyan Association, and an account of his great contribution to the development of the oil industry. The editor also contributes his invaluable services to the country in exposing the shameful corruptions of our great cities in order that true patriotism may be aroused to grapple with this monstrous evil. No magazine is doing better service to the land than is *McClure's*. Its immense subscription list is well deserved. (S. S. McClure Co.: New York.)

— The July number of *St. Nicholas* has no less than thirty items in its attractive table of contents. Among the contributors are Julian Ralph, Mary A. Lathbury, Ralph Henry Barbour, Frances Courtenay Baylor, Howard Pyle, and many others. They spread a very delightful table for the young. The longest article, and one of the best, is by George M. L. Brown on Buenos Ayres, the greatest city south of the equator. (Century Company: New York.)

— The July-August number of the *Methodist Review* has an admirable list of articles, eleven in number, besides the seven well-conducted editorial departments. Middletown graduates will be much interested in Prof. Mellen's contribution on "Wesleyan University in the South." There are two timely Wesley pieces by Prof. Faulkner and Prof. Mims. The article which heads the list, by Dr. C. M. Cobern, of Chicago, will doubtless attract the most attention, as it discusses the "Bible Story of the Fall." It is written from a critical standpoint, yet with conservative leanings, and will commend itself, we think, very generally as a sensible explanation of the third chapter of Genesis. He considers it a picture story, a philosophical or theological parable, expressing in poetical or symbolical form the profoundest truths concerning the origin of sin and its effect on universal humanity. "This writer is an ancient Bunyan writing out of his own experience the wanderings of man the pilgrim, and describing most picturesquely and vividly the way in which sin assails human nature and conquers it." "It is the greatest sermon ever preached to man warning him against sin." (Eaton & Mains: New York.)

"CHADWICK OF LEEDS"

To be in Northfield this Summer

NORTHFIELD Summer Conferences are responsible for the visits to this country of many eminent foreign preachers. They are responsible this year for the presence in America of an Englishman, a Methodist minister who has made his name a household word throughout Great Britain, a Methodist minister who spent his boyhood working half time at his studies and half time in a mill, who spent his youth struggling through college, who, as a young man, found an immense Wesleyan church lifeless and unattended, who controls it now, a leading centre of Methodism in England, and who, this summer, speaks from a platform in Northfield from which only a chosen few are privileged to speak. This is Rev. Samuel Chadwick, of Leeds, England.

Mr. Chadwick stepped into an English pulpit at a time when Methodism was at a crisis. Great Wesleyan chapels that once had been thronged with eager worshipers were then empty; rich missions once influencing thousands were closed or unknown; workers were scarce and discouraged; theology was turning into dangerous paths, and English Methodism was in peril. Few people realized when Samuel Chadwick left Didsbury College in 1886 to preach in Scotland that he was the man who was to give the Wesleyan Church its upward impetus. Not many more dared believe him the man when, four years later, he was called to Oxford Place Chapel, Leeds, there to enter a church whose attendance had dwindled from an average of 2,500 to 250.

This call proved

The Metal of the Man.

Mr. Chadwick set to work with an enthusiasm as intelligent as it was earnest, and results speedily followed. Daily conversions soon took place that would have surprised John Wesley himself. Within six months the huge church was filled. The work was reorganized and enlarged. Six new churches came under the control of the Oxford Place Chapel. Local churches and missions, though still retaining their own pastors and their own independence, affiliated themselves with the central executive and became part of its life and its usefulness. This numerical growth was followed by practical innovations. Skilled assistants, similar to those prepared by the Northfield Bible Training School, were employed. A trained nurse was maintained for the services of the poor, others were engaged to visit among the homes, and in innumerable ways to supplement the pastor. Cultured women assuming the honored title of "Sisters" gave the whole time to the work under Mr. Chadwick. Their particular interest centered with the mill girls, hundreds and hundreds of whom are employed in the Leeds factories. They visited them at their work, holding noonday meetings with them and evening classes, by sacrifice and unselfish interest exerting a wonderfully pure and refining influence over the manufacturing parts of Leeds. Many of Mr. Chadwick's most helpful parishioners are from among these girls, and many of his most efficient helpers in settlement work are men whom he has reclaimed from drunkenness and other forms of vice. The church, too, of which he has charge extends a helping hand to more than the poorer classes. Many people in Leeds of the castes unaccustomed to active Christian work or to very warm sympathy with the Wesleyan movement, have been attracted to Oxford Place Chapel by Mr. Chadwick's splendid ministry.

This shows, in a brief way, what Mr. Chadwick has been to his own people, yet outside of Leeds his power of leadership is recognized by all. He has given not only new life to a church which was about to be sold as having fulfilled its purpose, but has also passed on to other cities so much of his own spirit that whole districts are beginning anew their work for the Lord. Their numbers are increasing; their influence is broader; and their practical usefulness is greater

REV. SAMUEL CHADWICK

than ever before. Of course Mr. Chadwick has not stood alone in this work. The power of the Lord, at the same time, has been manifested mightily in others. But the man who began the movement, the man whose name is a watchword for aggressive Methodism in England, the man who visits America this summer, needs no further praise or eulogy than to be introduced at Northfield as plain "Chadwick, Chadwick of Leeds."

A MEMORABLE FOURTH OF JULY

GRACE M. EVERETT.

ON the Fourth of July, forty years ago, Vicksburg fell. It was one of the greatest victories of the Civil War. The months preceding had been dark ones for the Union cause. The war had waged for more than two years, and still the Confederacy held its own. It had won many victories upon the open field, and had withstood attacks upon its citadels. More than once the President had been forced to call for troops. The North was growing very impatient. In his distress Lincoln prayed that the Government might not suffer another defeat like that of Chancellorsville.

In the summer of 1863 the war centered about two strategic points. These were Gettysburg in Pennsylvania and Vicksburg on the Mississippi. Gettysburg was won on the 3d of July. General Grant had tried twice to take Vicksburg by assault, but had failed. He then began a regular siege, which lasted nearly seven weeks. Admiral Porter with his gunboats on the river bombarded the city incessantly. Grant and his forces pressed it on the land side.

The suffering within the walls was great. Bombs were constantly falling in the streets, where they caused death and terror. Many citizens sought safety in caves and under ground. During all the siege a newspaper was published, but it was printed on the back side of wall-paper. Later food became scarce, and rats and mule flesh were sold for meat. Flour went up in price to ten dollars a pound, and bacon to five dollars a pound.

But Grant would not wait to starve the city into submission. To hasten its fall he laid mines and countermines under the fortifications. The Confederate soldiers inside the walls threatened to mutiny if their general did not surrender. The fate of the city was sealed. On the 3d of July a white flag was raised above the fortifications. In the negotiations that followed, Grant declared his terms to be unconditional surrender. After a show of resistance, they were accepted. The Union Army took 46,000 prisoners, also 60,000 stand of arms and 260 cannon. This was the largest gain for the Union Army and the greatest loss for the Confederate Army so far in the war. Four days later, Port Hudson surrendered. Then, in the words of Lincoln, "the Father of Waters rolled unvexed to the sea."

The two great victories of Gettysburg and Vicksburg marked the turning-point

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EXPERIMENTS

Learn Things of Value

Where one has never made the experiment of leaving off coffee and drinking Postum, it is still easy to learn all about it by reading the experiences of others.

Drinking Postum is a pleasant way to get back to health. A man of Lancaster, Pa., says: "My wife was a victim of nervousness and weak stomach and loss of appetite for years, and was a physical wreck; although we resorted to numerous methods of relief, one of which was a change from coffee to tea, it was all to no purpose.

"We knew coffee was causing the trouble, but could not find anything to take its place and cure the diseases until we tried Postum Food Coffee. In two weeks' time after we quit coffee and used Postum almost all her troubles had disappeared as if by magic. It was truly wonderful. Her nervousness was all gone, stomach trouble relieved, appetite improved, and above all a night's rest was complete and refreshing.

"This sounds like an exaggeration, as it all happened so quickly, but we are prepared to prove it. Each day there is improvement for the better, for the Postum is undoubtedly strengthening her and giving her rich red blood and renewed life and vitality. Every particle of this good work is due to Postum and to drinking Postum in place of coffee." Name given by Postum Co., Battle Creek, Mich.

Ice-cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the $7,500 cooks' contest for 735 money prizes.

in the war. From that time the Confederacy steadily lost ground, until it finally surrendered in the spring of 1865.

Westerly, R. I.

W. F. M. S. Notes

— We have 144 girls in our school at Montevideo, Uraguay. Many are interested in our religious teachings, and some have joined our church on probation.

— There is great need for Bible women in North China. Calls come from the country districts where the Boxer persecution was worst, asking for some one to teach them, and promising support.

— Miss Mabel Hartford has improved in health, and writes of her happy work among the school girls. The missionaries live with them all the time and thus have constant oversight.

— The school at Darjeeling is prospering, and some of the older girls have recently gladdened the hearts of the teachers by coming out decidedly for Christ.

— The girls in Miss Todd's school at Teh-hoe, China, make their own shoes, and the larger ones also manufacture the foot-gear for the little ones in their charge. This is done after they finish their share of the household work.

— Lasell Seminary Missionary Society sent $15 to the Mexico Mission, in which they are interested, because one of the former students is there working.

— The new circulars on the United Study for 1904 are in the hands of the publisher. Write to your depots of supplies. The book, by Dr. Arthur Smith, "Rex Christus," will be ready Sept. 1.

— During the last famine in India a man in desperation threw himself in front of a railway train. He lost his right arm and leg, but recovered. The missionaries taught him, and he is now a Christian, and his wife helps with our work.

— Mrs W. F. Shelton, of Windsor, Conn., takes the secretaryship of the northern division of New Haven District, following Mrs. Scranton, who finds the work too much for her strength until she has recuperated from her long toil in Korea. An excellent convention of the Western Connecticut Association was held recently in Bridgeport.

— All the Eurasian girls in one of our Malaysia deaconess training schools have become Christians, save one. She declares that she does not wish to hear about it, and that she thinks that she will never be converted. Prayers are asked that she, too, may find joy in the Lord.

— Miss Holman writes from Ajmere: "When I go out in the villages and see the contrast between our school-children and the poor little neglected heathen girls, I wish that I could take into my school all the children in India and give them a Christian training."

— The workers in North China are waiting anxiously for new buildings. The insanitary condition of the native buildings where some of them must work makes health precarious. The Parent Board has erected some new houses, and ours will be begun as soon as the rains are over.

— Mrs. Dennis Clancy writes of visiting a *mela* at a place where one of the things for the pilgrims to do to gain salvation is to walk aroond a holy mountain. The distance is four miles, and some poor souls measure their length on the ground for this distance. The stereopticon was used to attract the people and to illustrate the Gospel message.

— The books for the United Study may be obtained from Mrs. Small, Room 16, 36 Bromfield St. A little book by Mr. Headland, "Chinese Heroes," now for sale at the Methodist Depository, gives short accounts of the noble men and women who lead the roll of martyrs in our North China mission. Auxiliaries and pastors will find this book helpful in their prayer-meetings and Leagues. "Rex Christus" will also be used by the young people's societies, which will have China for their study in 1904.

— During the recent scourge of plague in Cawnpore, the natives circulated the report that a different kind of serum was used to inoculate them from that used for the Europeans. A panic was threatened, and Rev. Dr. Robert Hoskins (so well known in New England) went out and stood in the line of natives who were waiting to be treated, and received the same serum. The act brought confidence to the native people. The magistrate followed the lead of the Christian missionary, and the panic was averted.

— Mrs. Wilson writes from the Kasganj District (Northwest India Conference): "It has been hard work going around in an 'ekka,' but a shaken-up, tired body does not prevent my heart being cheered with the good work done on this district. There is no hiding it when our Christians are taught to sing, and read, and pray, and this is what I found. The giving reminded me of old revival days. It was all the old ragged cloth could do to bring its burden of grain without leaking all the way, but it was brought, one kind after another, and put in a little heap at my feet, also eggs, chickens, and coins. At one mohulla the women and girls gave eighteen eggs, besides a fowl and a small amount of money."

— Miss Althea Todd speaks of the festival of lanterns and the processions in the streets of Teh-hoe, each person carrying a lantern: "This is the greatest occasion for twenty-four years. People have come in for miles around. All have new clothes, and each house must prepare food for all the guests that come. Our guests have been too many to number, also too many to feed, but they have been delighted with the beauties of the Carrie R. Donnell Memorial. How carefully they climb the stairs! How they exclaim about the white walls and painted floors! How wise they think us! 'Women, single women, can build a house such as no one in the region has ever dreamed about.' Pray especially for our little children, and for us personally, that we may have more wisdom and a keener perception of the working of the minds and hearts of these people! They are a continual puzzle to us, as we are to them."

— Mrs. C. H. Hanaford, New England Conference secretary, has just completed an itinerary in Maine and East Maine, visiting Eliot, York, Berwick, Ogunquit, Saco, Westbrook, Old Orchard, Hollis Centre, Goodwin's Mills, Bath, Richmond, Augusta, Kent's Hill, Readfield, Gardiner, Lisbon Falls, Oldtown, Orono, Houlton, Monticello, Fort Fairfield, Dover, Guilford, Caribou, Bangor, Bucksport, Brewer, Searsport, and Rockland. She spoke thirty times for the W. F. M. S. and frequently in the Epworth Leagues and Sunday-schools, securing over one hundred new members beside many Standard Bearers. Driving for miles over the Maine hills to meet appointments, riding through acres of burning territory, "out" early and "in" late, she has been preserved in health and returns to her home bearing the honors of a well-earned success, to receive the "well done" due her, with the congratulations of the Branch.

East Greenwich Academy

REPORT OF OFFICIAL VISITORS

Although a change in principalship was necessary at the beginning of the spring term, because of the resignation of former Principal Ambrie Field, and the present incumbent, Rev. Lyman G. Horton, was hastily and unceremoniously thrust into this office, with all the special duties of the Commencement season rapidly bearing down upon him, yet the work of the year at East Greenwich Academy was brought to a very fitting and creditable close, June 21-25. Despite the inclement weather, a large number of interested friends were present, and all the exercises of the week were well patronized and much appreciated. Among the expected guests conspicuous for their absence were several of the brethren of our own Conference, who were appointed at our last session as official visitors to the Academy. Has this item of Conference appointment become a dead letter?

The venerable institution still continues to do a good work, though laboring constantly under a serious financial embarrassment. It has ministered, and still is ministering, to the intellectual needs of many young people, who, but for the presence of such a school, would be left almost totally without educational advantages. It has performed this splendid ministry by offering to worthy poor young persons opportunities for self-help. It is at once apparent that this is a work well worthy a Christian school, and yet a work which does not pay large immediate cash dividends. This fact, coupled with a lack of suitable dormitory accommodations, has made the financial problem serious.

The class-room work is deserving of commendation. The classes being comparatively small, the pupils are enabled to come into close touch with their instructors, which is very desirable. The teachers are conscientious, thorough, and generally quite tactful. A great hindrance to the development of a healthy and helpful class spirit among the students has been the marked tendency to take only a part of the course or courses offered.

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strong. Under the faithful leadership of Prof. T. C. Strickland, who has served the school in this capacity for more than a dozen years, this department is still flourishing, as we might naturally infer from the size of the class graduated this year. Those who examined the art exhibit during Commencement week spoke in flattering terms of the work. It must at least be granted that the high standing of this department is being well sustained. The readings rendered by the pupils in elocution to the various Commencement audiences brought forth many words of praise for this department.

We note with special pleasure the high character of the work done in music. The numerous musical performances by the pupils of this department during the exercises of Commencement week reflected much credit upon both the pupils and their instructors. It is surprising that such splendid results are being secured in spite of the serious lack of suitable practice rooms and other conveniences. The institution is especially fortunate in securing as the head of this department a teacher so talented and experienced as Miss Jennie May Weller; and likewise in being able to retain, as instructor in voice, Miss Lucy Ann Allen, who, though young, has already won for herself a place among the prominent singers of New England.

The crying need of this institution is, a new dormitory and an endowment fund. With this need supplied, East Greenwich Academy will do, for generations yet to be, as grand a work as it has done for those of the past century.

CHARLES H. TAYLOR,
For Board of Visitors.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Tilton Seminary has just closed one of the most successful years in its history. A class of 26 graduated with honors. This school has a very fine curriculum in which students are carefully and thoroughly trained; besides, a moral and spiritual equipment is received here that is worth more than what is obtained from books. Few of our people realize the good this school is doing in the foundations it is laying and the thorough furnishings it provides for the future of our young people. Much credit is due the faculty, and especially to Principal Plimpton and Dr. Knowles. Since being linked with this school Dr. Knowles has raised between $300,000 and $400,000, paid and pledged, at this writing. One very nice thing the trustees did this year was to vote to send Dr. and Mrs. Knowles to Palestine and pay the bills. They will sail early next March. This will be a well-earned vacation, as well as a profitable and enjoyable trip to the Doctor and his wife.

Plymouth. — Everything in this church is looking well. The reports show excellent services rendered. Class-meetings, Epworth League, Junior League and the Sunday-school are all prosperous, and the finances are in the best condition in the history of the church. Rev. R. T. Wolcott reported more than 200 calls made in two months. He will take his vacation at Sunapee in July.

Ashland. — Rev. J. E. Sweet is having a promising opening. Congregations have increased. Pastor and people both seem satisfied with the new relation.

Centre Sandwich. — The church edifice has been painted and cleaned, and presents quite a new appearance. The parsonage has been newly papered and painted, and new carpets laid at a cost of $250, provided for by the Ladies' Aid Society. The work is going well, and Pastor Thompson is intensely active trying to improve everything in connection with the work.

At *East Sandwich* the Sunday-school has improved in attendance and interest. The men planning a new covering for the roof, and the women will then cover the walls and ceiling inside with paper.

Whitefield. — Rev. E. E. Reynolds was assisted by Dr. Dunham in a two weeks' series of special meetings, in which the church was greatly blessed and quickened, and a dozen started in the Christian life. We trust other charges will catch the spirit of this good work.

Lancaster Preachers' Meeting was well attended and much enjoyed by all who were there. The preaching was inspiring, and all the papers were very helpful. We were certainly finely entertained by Rev. J. L. Felt and his people. The work in Lancaster is prospering. Mr. Felt is commencing his fifth year. Last year, under his tactful and diligent efforts, the society was freed from debt. May this year give him all he desires for a revival — and we are sure this will be much. At the *Grange* everything is prospering.

Moultonboro. — Rev. D. E. Burns has met with a very cordial reception, and is much pleased with his new field, while the people are happy with the new pastor. The parsonage has been improved with paint, paper, and new dining-room furniture, with a new chamber suit for an upper room. The work opens nicely. The new pastor has called on nearly every family in town.

Weirs. — Since Conference $150 has been placed on the parsonage property in the way of improvements. One has been added to the church. The services are all well attended. The outlook for the camp-meeting this year is excellent. Let all the people plan to go and stay through! Most of the churches observed Children's Day with good results. C.

Dover District

Milton Mills. — Rev. S. E. Quimby has entered upon his second year with a firm grip on the work. The extensive repairs that have been in progress for several months are hastening on toward completion. A new steel ceiling has been put in, the walls of the auditorium tinted in pleasing colors, the platform rebuilt, the old pews taken out, and new sittings purchased. The new pews are not yet set up, nor is the carpet purchased, although funds are provided. The cost of the improvements will be between $500 and $600, most of which has already been paid in. The society is grateful for a bequest from the estate of the late Mrs. Norton Witham of $50 for the church and $50 more for the parsonage. Mr. Quimby is abundant in good works; he has made since the fourth quarterly conference of last year 307 calls. All are looking with anticipation toward the future.

Sanbornville and *Brookfield* are served by Rev. Raymond H. Huse, who is very popular among the people of both charges. The pastor and his mother occupy the snug parsonage next to the church, and keep open hospitality for the parish. Mr. Huse has a strong hold upon the young people of the community, and attracts a large number to the evangelistic services that are held Sunday evenings. The superintendent of the Sunday-school at Sanbornville, Mr. William M. Sanborn, reports an increase of eleven per cent. in the attendance during the last quarter; he has a unique way of inducing the pupils to be present. The pastor's systematic calling probably has much to do with the fine condition of all parts of the work.

South Tamworth. — Rev. W. S. Frye is showing how a sparsely settled community can be cultivated for the glory of God. A systematic canvass of the entire parish brought to light the fact that there are only about 150 people within the bounds of his field, counting even the babies. Yet the few families, living considerable distance apart, have been so thoroughly visited that 160 calls have been made in the last quarter. This means much in a mountainous country, where a horse is required and where roads are rough. Mr. Frye has organized his workers so that nearly every member of the quarterly conference has something to do. The Sunday-school has a fine Home Department and good Cradle Roll, which serve as feeders to the primary department and main school. In the reports, it appeared that there were less than twenty persons in the entire parish (including infants) not connected in some way with the church. All bills are paid, finances are easy, prayer-meetings are excellent, and the name of the Lord is glorified. Let us say no more that rural communities are not able to successfully run churches when properly directed.

Moultonville. — Rev. C. M. Tibbetts and wife enter upon their second year of work in this mountain circuit with good courage. The audiences are growing, and the Sunday-school has increased during the last quarter. A Ladies' Aid Society has just been organized, and the quarterly conference has voted to adopt the envelope system of weekly payments. Mrs. Tibbetts has charge of a Junior League that is now interested in sending flowers regularly to the flower-mission work of the North End, Boston. The children are enthusiastic in this form of Christian activity. A fine Sunday-school concert was given on the evening of June 28, which reflected credit both on those who took part and on the management.

Tuftonboro. — The church edifice in this place occupies one of the most picturesque sites in New England. From the steps of the meeting-house one can look over the stretches of Lake Winnepesaukee, dotted with green islands, and see mountain ranges beyond, tier behind tier, until the Green Mountains of Vermont cut the sky-line in the west. Toward the south the Uncanoonucs, near Manchester, sixty miles away, are plainly visible, with broad valleys and rolling mountains between. A church so situated ought to be filled with people who are thankful to God for the magnificent picture He has set in the framing of the clouds; but, alas! the worshipers that once filled this historic church have gone to their reward, and their sons have for the most part found homes in more populous centres. A few, however, remain and try to keep up the fires that their fathers lighted. Each Sunday afternoon, Rev. C. M. Tibbetts and his helpful wife ride seven miles from Moultonville and render their assistance. During the past quarter Mr. and Mrs. Tibbetts have made one hundred calls together. The results show in the increase of attendance and in the financial prospects. The treasurer, Mrs. C. E. Ham, says the prospect is good for raising the claim estimated at the first quarterly conference. Last year the conference had not courage to make any estimate, but the outlook is brighter. Old friends of Tuftonboro will render the cause a great service by sending their offerings to Mrs. C. E. Ham or Mrs. J. T. Davis, who constitute the finance committee.

J. M. D.

Lawrence. — The mass meeting in honor of John Wesley at the City Hall in Lawrence, on Sunday evening, June 28, was a marked success. It was a success because all the Methodist Episcopal churches of Lawrence and vicinity — eight in number — united heartily, filling the floor and gallery and forming a congregation of 1,500 people. It was also a success because of the enthusiastic singing of Wesleyan hymns, and because of the speaking. Bishop Mallalieu spoke briefly, yet very impressively, of Wesley's character and influence. The principal address was made by Rev. Charles A. Crane, D.D., of People's Temple, Boston. Dr. Crane was certainly at his best. With characteristic virility and power he outlined the Methodist movement, with the great truths which it had taught the world. The audience were more than interested — they were compelled to a new feeling of reverence for Methodism and its noble founder. This meeting is regarded by all the churches participating as one of the most helpful services ever held by the Methodists in Lawrence. The committee on general arrangements were Charles H. Hartwell, Alfred Robinson, and Ephraim Searle, and the committee on program, Revs. A. J. Northrup, James Cairns, and W. F. Ineson.

SEMI-CENTENNIAL AT GARDEN ST. CHURCH, LAWRENCE

The services of the day began at 9 o'clock with a love-feast led by Rev. C. U. Dun-

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ning, one of the early pastors. This meeting, which filled the vestry, was rich through the presence of a number of the veterans, recalling vividly seasons of spiritual triumph and conversion that have marked the history of the church. Hearts were melted as touching reminiscences were related. Among the visitors was Rev. H. H. Hartwell, one of the first preachers at Garden Street, a man now eighty-four years of age, remembered still throughout the city by the force and fearlessness of his preaching, and because of his helpful influence in purifying the early administration of affairs in Lawrence.

The sermon at 10 30 by Bishop Mallalieu was one of peculiar unction and persuasiveness. His text was from Isaiah 11 : 9. While laying stress upon the Gospel as delivered to us by the fathers, his discourse was optimistic throughout, with an earnest plea for courageous preaching and living in the present. The address by the Bishop to the members of the Sunday-school was also greatly enjoyed by all.

Garden Street Church began in a Sunday-school, April 24, 1853, the church being organized on June 6 of the same year. In the fall the present building site was purchased, and by the next year the vestry was fitted for use ; but not until May 17, 1857, was the church building dedicated. In April, 1868, the New Hampshire Conference was entertained. In 1869 a large and commodious parsonage was built — at the time the finest in the Conference. Since then it has been enlarged and equipped with steam-heat and other modern conveniences. In 1871 the pipe organ was purchased. In 1875 the vestry was remodeled, and the auditorium in 1881. In 1895 the auditorium was improved at a cost of several thousand dollars, and in 1901 the society was freed from debt.

While Garden Street has a splendid record of earnest and able preachers, of consecrated, spirit-filled laymen, the people with their new pastor, Rev. A. Justin Northrup, are confident that the door of opportunity has not closed for this church, but that much of the best of its history is still to be made.

Dover District Preachers' Meeting. — June 30 was a day long to be remembered by those at Hedding camp-ground. It was a beautiful day, there was a goodly proportion of the ministers of Dover District present, and the papers were given and discussed in a manner profitable to all. A good feature of the meeting was the thoroughly practical nature of the subjects discussed. The program was arranged by our recently appointed presiding elder, Dr. J. M. Durrell, and Rev. E. S. Tasker, pastor of St. John's Church, Dover. For the morning session the general topic was, "The Pulpit ;" for the afternoon, "The Parish." All the subtopics were likewise thoroughly practical. A novel feature of the day was the ladies' meeting, under the direction of Mrs. J. M. Durrell. The ladies met in the afternoon in a separate house and discussed topics germane to their part of the work in the church. Mrs. W. P. Odell, wife of the pastor of Calvary Church, New York city, was present and addressed the meeting. All went from the grounds feeling that the day had been profitably spent, and determined to do better work, if possible, both in the pulpit and in the parish.

B. P. WILKINS, Sec.

Manchester District

Derry, St. Luke's. — On the morning of July 2, Mrs. Babcock, the wife of the pastor, Rev. Dr. D. C. Babcock, passed from her home on earth to her reward in heaven. She was honored and beloved not only by her own family, but by all the churches she and her husband have served for more than forty years. The sympathy manifest on the part of the people in Derry in kind words and loving deeds has been a great comfort to Dr. Babcock and the family. The funeral service was held in St. Luke's Church, July 5, at 2 30 P. M. Rev. Elwin Hitchcock, presiding elder of Manchester District, was assisted in the services by Rev. Mr. Nichols, pastor of the Baptist Church, Rev. J. H. Knott, of Derry, and Rev. Irad Taggart, of Manchester. The burial service took place in Penacook, Monday, July 6. Rev. A. L. Smith, pastor at Penacook, had charge of the service, and was assisted by Rev. C. H. Farnsworth, of Manchester, Rev. J. H. Robins, of Concord, and Rev. Elwin Hitchcock. Messrs. Smith, Robins, Farnsworth and Hitchcock lowered the body into the grave.

On Sunday morning, July 5, a very impressive communion service was held in the church. The presiding elder had charge, and was assisted by Rev. D. C. Babcock, Rev. J. H. Knott, and Rev. J. Roy Dinsmore, son-in-law of Dr. Babcock.

Derry, First. — The pastor, Rev. W. S. Searle, lives in Lawrence, Mass., and goes to Derry in time to take charge of the Friday evening meeting. Saturday he devotes to pastoral work. The one discouraging feature of this field is the absence of young people.

North Salem. — Rev. C. K. Bull, the pastor, is a son of a Methodist preacher. He is doing good work in this promising field. Good congregations gather Sunday morning to listen to the preaching of the Word. A large per cent. of the congregations are young people. Sunday, June 14, the presiding elder had the privilege of receiving a man and his wife into the church from probation.

Salem, First. — The reports of the first quarterly conference showed that all departments were being looked after. The pastor, Rev. E. S. Coller, is raising money to paint the church.

E. H.

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EAST MAINE CONFERENCE

Bangor District

Dover. — June 21, 5 children were baptized by the pastor, making 11 baptized in two weeks. Fifteen new members were added to the W. F. M. S.

Greenville Junction. — The work here is moving finely, with only one drawback — there is no home at present for the pastor. The salary of the pastor has been advanced, and the outlook is bright. Rev. A. D. Moore is highly esteemed by all.

Sangerville. — A delightful June Sabbath was spent here. The Sunday-school is prosperous under the leadership of Mr. F. N. Folley. A flourishing Junior League has been organized by the pastor's wife, Mrs. C. W. Wallace. These bright, clean, thrifty villages make beautiful homes and furnish blessed work for the pastors of the churches. Mr. Edwin Davis, now 76 years old, whom every pastor of Sangerville gratefully remembers, still retains comfortable health and the same deep interest in the cause of Christ.

Dexter. — This church and town have been enjoying a visit of the State Epworth League convention. A carefully-prepared and well-carried-out program, sweet June weather, excellent entertainment, and spiritual-minded delegates combined to make this one of the best State conventions ever held. Four have recently been baptized and 1 received on probation. About $125 has been spent on the parsonage in paint, paper and other betterments. Successful Children's Day exercises were held.

Ripley. — Ripley is holding steadily on. Both Epworth League and Sunday-school are doing excellent work.

Cortnna and *Stetson.* — Helped by a small gift

from the Conference, new courage is given this people to go on toward the extinction of the debt. In fourteen months $700 has been paid. Running expenses are well up to date. Business methods pay in church as well as in other affairs. One new Sunday-school has been organized. The Stetson part is doing finely.

The June session of the Ministerial Association met with Corinna Church. The session opened Monday evening with a lecture by Rev. I. H. Lidstone: "Queer People and Some Other Folks." The lecture abounded in witty bits, bright parables and breezy stories. Tuesday morning's devotional exercises afforded a refreshing and spiritual uplift. Nearly the entire morning session was occupied with a review and discussion of "The Death of Christ," by Prof. Denny. Further discussions were taken up after lunch, which were followed by an excellent sermon by Rev. W. J. Yates. Rev. M. S. Hill preached in the evening. Wednesday's sessions were equally full of interest. Nearly all of the morning was spent in a discussion of Coe's "Spiritual Life." In the afternoon Rev. W. J. Yates preached again. Rev. A. D. Moore, of Greenville, preached in the evening. Good papers and discussions prevailed, and the brethren went home feeling the session had done all good.

Newport. — Quarterly conference showed the year well begun. Sickness and some other matters delayed the pastor's family about getting settled, but business is now well under way.

Bangor, First Church. — Rev. Dr. W. J. Yates is now well settled to the work of the church. Good congregations and large week-night services are reported. The vacation season is at hand, but services are always maintained here through the entire season.

Bangor, Grace Church. — Recently 5 adults and 5 children were baptized. The vestries of the church are to be made fresh and clean by paint and paper during the vacation.

Vanceboro. — Large congregations greeted the elder on July 5 at both Vanceboro and Lambert. The work is very much hindered here because there is no pastor.

W. F. M. S. — Mrs. C. H. Hanaford, New England Conference secretary, made a brief trip of visitation through Bangor District in June. Mrs. Hanaford's work was highly appreciated everywhere. "The Little Light Bearers" were organized at Houlton, Caribou and Fort Fairfield, a new W. F. M. S. at Monticello and Guilford, with large addition of members at Dover. Mrs. Hanaford would receive a warm welcome again wherever she visited this time.

BRIGGS.

Bucksport District

DEDICATION AT WEST LUBEC

After three years of hard labor on the part of a few earnest toilers the West Lubec Church was ready, and we dedicated it to God for public worship, June 28. Rev. J. M. Traumer, pastor at Lubec, had carefully arranged for all the services of the day, and had the Lubec Church choir, led by G. M. Foster, go out to help in the musical part of the program. The day was all that could be asked or given. Long before the hour for service the seating capacity of the new church was exhausted. We heard of a man who said, concerning a certain service, "The house was full, and out-doors it was crowded." The house was full, and more than half as many stood outside, at the West Lubec dedication service.

The sermon was preached by the elder, who was assisted in the dedicatory services by Rev. J. M. Traumer and the Freewill Baptist pastor in that community. About $175 was raised before the building was dedicated. The pulpit set was not in place, having failed to arrive in time. The pews are beauties, of quartered oak; the carpet is a very pretty pattern; the walls and ceiling are covered with handsome steel plate. The church is an honor to the community. Great credit is due to Messrs. Wells, Eaton and Ramsdell, who have fathered this enterprise. Others helped generously. Rev. J. M. Traumer is proving most acceptable to this people, and will care for them, at least till next Conference, in connection with Lubec.

W. C. S. S. Annual. — We spent the last day of June at the Jacksonville camp ground, in attendance upon the first session of the Eastern Maine Sunday-school Picnic Association. This was arranged for in a few days, but one thousand people were present, and a good time was had. A band from Cherryfield was present during the day. A large chorus from Franklin added much to the interest. Addresses were made by Rev. Mr. Lavers, Baptist clergyman from Milltown, also by the presiding elder. There was a general desire to make the affair permanent, and officers were chosen as follows: President, Rev. Mr. Lavers; vice-president, L. K. Gardner, of Dennysville; secretary, Rev. W. A. Luce, of Milltown; treasurer, V. C. Plumer, of Addison; executive committee, Rev. N. R. Pearson, of Columbia Falls, H. A. Brooks, of Milltown, B. L. Smith, of Marion, Mrs. Saul Allen, of Machias, and Miss Hettie Lavers, of Milltown.

Cooper. — Rev. J. W. Price and the elder spent the day, July 1, passing from Jacksonville, where we had "lodged with one" G. A. Cook, a class-leader, up through "No. 14" to Cooper. We visited many of the Methodist saints — Tuells, Jones, Dotens, and others. Good old stock these, and the blood still tells in their offspring. We had a delightful service at Cooper, followed by quarterly conference.

Alexander. — After a good night's rest at the home of W. H. Morton, we started out to cover some more of this immense circuit, *en route* for Alexander, where we were lodged, in our old quarters, with Geo. Berry. The large number of young men at the evening service was a noticeable feature here. The church floor had been scrubbed so white that we thought, when we stepped in, that a new hard-wood floor had been laid. Here, as in Cooper, the house had been beautifully decorated with flowers and evergreens for our coming.

Crawford. — Our visit to this point was robbed of much of its pleasure by a sad and bitter fight between two families, just previous to our coming. We held service, however, and tried to show them the only way out — the old Gospel. Crawford could well have given more attention to this long since. There are some choice souls here.

Wesley. — Dear old home! We had a good time here. We drove from Crawford, Saturday A. M., the 4th of July. The dinner was to be for the minister, and a great crowd attended it. After dinner the elder gave a patriotic address to his old townspeople and many from adjoining towns. About $100 was taken during the day for the dominie. The next day, Sunday, we had the privilege of preaching to this people, and in the evening at Northfield among more old friends. Rev. J. W. Price has lost his horse since Conference, but his people have given the money for another largely, and the horse is bought.

Odds and Ends. — A young preacher was born in the Jacksonville parsonage a short time since.

A dozen or more were baptized at Surry, June 28, Rev. J. D. McGraw, pastor.

The new tabernacle at East Machias campground is highly spoken of. It cost about $1,000.

Columbia Falls people are in the midst of extensive repairs on the church.

Rev. J. W. Tripp has felt obliged to relinquish his charge at Northport on account of the failing health of his mother. It comes at a most inopportune time for Northport.

Stonington, also, is left unsupplied, as Rev. N. C. Maynard has gone to attend a summer school. "The care of the churches" is taxing indeed.

FRANK LESLIE.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week. Any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc.

FRANCIS CASEY, St. Louis, Mo.

MAINE CONFERENCE

Augusta District

North Augusta. — On a hill stands the Methodist church, a beacon to the region round about, and here Rev. E. C. Cudworth proclaims the Word. While this is only a farming community, yet the people constitute one of those united church families that we find sometimes, that think they have just the right man for the place, making it a delight to the pastor to minister in holy things. They are thoughtful and considerate, as was proved by the May basket left at the pastor's door, which consisted of a barrel of flour, some groceries, and a roll of bills. Some increase was reported in the Sunday-school and good attendance at all the services. Epworth and Junior Leagues have lately been organized, and both are doing well.

Livermore and *Hartford.* — We felt sad because this charge was left without a preacher when Conference adjourned; but Rev. M. K. Mabry came to their relief, and when we made an official visit, we found things in good condition, he having served it nearly two months. The people were so satisfied with his work that they said they would gladly take Mr. Mabry for the balance of the year. He preaches at Livermore every Sunday forenoon, rides five miles every afternoon and preaches, and returns to take care of the evening service, doing regular pastoral work, which is considerable on this hard charge territorially. Mr. Mabry is 78 years of age, but has the health and strength of one much younger, being very vigorous and full of life. His sermons and ministrations are very acceptable to the people. A fine reception was recently given him, and in his acts and appearance he was about the youngest person present. We question whether there is another minister of his age having a regular charge, and doubt if one can be found who has the physical endurance to perform such hard work. Mr. Mabry was pastor here nineteen years ago, so he is not a stranger to the people. God bless pastor and people!

Wayne and *North Leeds.* — Rev. F. H. Billington is the pastor. At North Leeds $150 has been expended on the chapel in repairing and beautifying it. Preaching services and prayer-meetings are well sustained and a large increase in cash over past years was paid the pastor last year. At Wayne, an increase in the congregations day and evening, also in the Sunday-school with good attendance at Epworth and Junior Leagues, is reported. Mrs. Billington is the Sunday school superintendent. She manages with great acceptability, and is making a splendid success of it. This charge has greatly improved under the care of this faithful pastor. Last year was his first, with finances much increased and the spiritual condition far ahead of several years past. The parsonage has been improved by paint and paper, making it comfortable and pleasant. We are looking forward to a time of ingathering of precious souls.

Monmouth. — This is the old camping-ground of Methodism, and a few of the old families remain to tell the story of the long ago when our church was planted there. Rev. H. A. Sherman is the present pastor, and we have not visited a charge where the people are more pleased and satisfied with their pastor and his family. A fine reception was given them when they came into the parsonage. The people are coming out to hear Mr. Sherman with good interest. At the *East* the people are fixing up

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in and around the church. They have placed new steps at the entrances, and are taking hold of other needed improvements. Good congregations greet the pastor on Sunday mornings and at week-evening meetings. At the *North* the people gladly welcome the pastor to their pulpit and homes. At the *Centre* more than usual interest is shown by the people, and large congregations greet the preacher at all the services. Speaking after the manner of presiding elders, "things are going well," and the church is very hopeful. Repairs on the parsonage, with some improvements, are contemplated. Mr. Sherman and his wife and daughter are all good singers and players, so the church will have music, and are sure of it. We are looking for good things on this charge this year.

Winthrop and *East Readfield.*—Peace and harmony prevail. Rev. T. N. Kewley and his wife were warmly received for the second year. Winthrop is pleasantly located, with good railroad and trolley conveniences, being connected with Augusta by the electrics, which makes it very convenient for people wishing to go from the lower Maine Central to the back route of the same road. At the outlet of Maranacook Lake, it is beautiful for situation. The pastor has the work well in hand for the year.

Camp-meeting.—East Livermore camp-meeting begins August 14, and continues till the 24th. Brethren, talk camp-meeting, get your people to attend, and be sure to be there yourselves! A new feature will be the dedication of a new tabernacle, Aug. 18, with sermon by Rev. W. S. Bovard, of Portland. Rev. Dr. Baker, the evangelist from the West, will also be present. A great meeting is expected. C. A. S.

VERMONT CONFERENCE

St. Albans District

Enosburg Falls.—On Children's Day Rev. G. W. Hunt baptized 8 children and 7 adults, and received 11 from probation into full membership, at the morning service. After a sermon on Education the pastor secured $100 for Montpelier Seminary. In the afternoon a memorial service was held in the cemetery, consisting of singing, prayer, and remarks by Mr. Hunt, after which the children placed flowers on seventy-five graves of deceased members of the church and congregation. In the evening a fine concert was given by the Sunday-school and a collection of $20 was taken for the Children's Fund. Surely this was a day fruitful in blessed results.

Johnson.—The church here is alive and growing. A new work has been opened up at Centreville, Hyde Park, the services being held in a schoolhouse. Seven persons recently expressed a desire to become Christians. Rev. I. T. Johnson, the pastor, having found some loyal Methodists there, will organize them into a class. The church at Johnson has suffered a serious loss in the death of S. S. Stebbins, a class leader, exhorter, and long a faithful attendant upon all the means of grace. Such men are sorely missed in the church, the home, and the community.

St. Albans.—On Children's Day 6 children were baptized at the morning service. In the evening a very enjoyable concert was given by the Sunday-school to a company of people more than filling the seating capacity of the church. This church has met with a serious loss in the death of A.C. Marvin, a faithful member and a devoted disciple of Jesus Christ.

Preachers' Meeting.—The summer Preachers' Meeting was held with the church at Isle La Motte. Rev. G. L. Story is most acceptably performing the duty of pastor. At this season of the year one may look long for a more delightful spot in which to spend a few days than among the islands of Lake Champlain. June 30, a company of the brethren on St. Albans District, chaperoned by Presiding Elder Nutter and wife, started from Alburgh station in the evening for a most enjoyable ride of eight miles along the shore of the lake, then across a rock-made bridge into the heart of Isle La Motte. This island has the distinction of being the first place where a settlement was made in Vermont, in 1666. On the site of a fort built at that time the Roman Catholics have erected a shrine to St. Anne, and during the summer a large number of pilgrims, afflicted with various ills or having petitions to present, visit the shrine that they may find healing or secure the intercession of the saint. It is proposed to build a great cathedral at this point. The island is seven miles long by two in width, having a population of between five and six hundred. Farming, fruit-growing and quarrying give employment to the people. Many spend their summer vacation here. There are two churches—Methodist and Roman Catholic. Sixty per cent. of the people are Roman Catholic. The ladies of the Methodist Church do a large and unique business in the manufacture of rugs, which they send into all parts of the world. They have recently paid for repairs on the church and also the parsonage, put new furnishings into both, built a nice barn for the pastor, and still have more than $1,000 in the bank, with orders ahead sufficient to keep them busy until October.

The first Preachers' Meeting for the year opened, July 1, at 8.30 A. M., with a devotional service led by O. K. Newton. Dr. Nutter then took the chair, and Jacob Finger was elected secretary. After the business session, C. S. Nutter opened the program with a talk on the camp-meeting at Sheldon, which is to be held the last week in August. Thirty acres of ground have been purchased at a cost of $1,500. It has been surveyed, and all improvements will be made in harmony with a carefully-laid-out plan. Dr. Nutter is arranging for a Bible or Sunday-school Institute to be held the week before the camp-meeting, which will combine a study of the Scriptures and Sunday-school work with recreation, the forenoon and evenings being given to the one, and the afternoons to the other. C. P. Taplin introduced an animated discussion of the class-meeting. Four had been assigned to read essays on sin. "What is Sin?" was not presented. F. M. Barnes read a well-prepared paper on "The Most Common Sins of the Times." This was followed by a paper on "The Consequences of Sin," by W. S. Smithers; and closed by G. W. Hunt with a paper on, "Is There a Remedy for Sin? If so, What?" Another series of five topics on "Revivals" was assigned, three of which were presented: "Revival Methods," M. B. Parounagian; "The Holy Spirit and Revivals," F. T. Clark; and "Revivals and the Church," G. W. Burke. Dinner and supper were served in the vestry. These ladies know how to do this in royal style. The afternoon session was given to a Bible study on Philippians, conducted by the presiding elder. The house was filled in the evening, and the people followed with close interest a thoughtful and helpful sermon by Rev. Jacob Finger, founded upon John 21: 15-17.

The next meeting is to be held at Bakersfield. This meeting being at one extreme of the district, not a large number of the pastors were present, but the session was a very enjoyable and profitable one.

Franklin.—This charge, under the wise and energetic leadership of Rev. S. Donaldson, starts out with a very hopeful outlook for the year. The first quarterly conference did the handsome thing by advancing the pastor's salary $50, and this to be paid promptly each quarter. All other matters of finance are being carefully looked after. A new bath-room has been put into the parsonage, making it one of the most desirable on the district. The kitchen is supplied with water of the best quality. Large congregations are a proof of the quality of the preaching. The Sunday-school is doing good work under the direction of an up-to-date superintendent. A Home Department provides for those who cannot attend. The school is organized into a missionary society, and on the first Sunday of each month some missionary information is given. The Epworth League holds its service for half an hour each Sunday evening, followed by a short sermon by the pastor. The prayer-meeting is well sustained. The Ladies' Aid Society is doing its part to work out success. On the return of Mr. Donaldson and his accomplished bride from their wedding tour a royal reception was given them in the church parlors by their many friends. The rooms were tastefully decorated. Dainty refreshments of cake and ice-cream were served. About two hundred were present.

RUBLIW.

N. E. SOUTHERN CONFERENCE

Norwich District

Westerly.—Special prominence was given to the Wesley Bicentennial by this church. The pastor, Rev. T. J. Everett, had a program of marked interest. On Wednesday evening, June 24, a Wesley love-feast was held, at which the roll of membership was called, and the pastor gave a very fine address on "Wesley and the Laity." On Friday evening a Wesley young people's service was addressed by Rev. C. H. Taylor, of East Greenwich, on "Wesley's Model Preparation," and by Rev. W. S. McIntire, of New London, on "Wesley's Model Life-Work." Sunday, June 28, the services began with a sunrise service led by J. H. Crandall. At 10.30 A. M. the pastor preached on "Methodism's Opportunity." The Sunday-school session was also of special interest. Mrs. Everett conducted very successfully a quarterly review, and Dr. W. Howard Doane, of Cincinnati, Ohio, gave an excellent address. In the evening a union Wesley

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raternal service was held, and seats had to be brought in to accommodate the crowd of people. The united choirs of five churches rendered very effective service in the music, and interesting addresses were made by Rev. S. H. Davis of the Seventh Day Baptist Church, on "The Man — John Wesley;" by Rev. W. L. Swan, of the First Baptist Church, on "The Movement — Methodism;" by Rev. F. H. Decker, of the Congregational Church, on "The Overflow — Into Other Churches," and by Rev. J. G. Dutton, of the Christian Church, on "The Results — In the World." A Wesley offering of $1,000 was called for to improve the parsonage property, and $600 was subscribed, together with a gift of granite steps for church and parsonage worth $300 or $400.

SCRIPTUM.

New Bedford District

Barnstable Central District S. S. Association held its annual meeting, June 25, with the Methodist Church at Marston's Mills. Among those taking part in the exercises were Revs. G. G. Scrivener, of Cotuit, and G. A. Henry, of Osterville. Mr. A. L. Chipman, of Sandwich, having served the convention very efficiently for the past ten years, resigned. Resolutions expressing hearty appreciation of his services were passed by the convention. The newly-elected president is Rev. G. G. Scrivener, of Cotuit. Rev. James Eiram, of Sagamore, and Rev. A. J. Jolly, of South Yarmouth, were elected members of the executive committee.

Fall River, St. Paul's. — The Children's Day concert under the supervision of the pastor's wife, Mrs. M. S. Kaufman, reflected great credit upon St. Paul's Sunday-school and church. It ranked as the finest ever witnessed by one of large experience and wide observation. The morning sermon by the pastor was on the theme, "The Value of Childhood." "An Evening with Great Hymns" was the topic for the second service, June 21.

Plymouth. — Last Sunday Bishop Goodsell and Rev. James Campbell, D. D., members of the Joint Hymnal Commission meeting in Plymouth, preached in Memorial Methodist Episcopal Church.

Dighton. — Since Conference a fine new Estey reed organ has been purchased and paid for. Forty carefully selected books have been added to the Sunday-school library. All church bills are paid to date. On June 21 the Children's Day concert was given under the charge of Miss Bertha Atwood, and proved very satisfactory. The official program was not used, giving greater variety of music and recitation. Five Juniors were baptized and received on probation. The pastor, Rev. E. W. Goodier, and wife left on June 22 for Auburn, Maine, to perform a marriage ceremony and spend a short vacation.

MELIOR.

NEW ENGLAND CONFERENCE

Boston District

Boston, Tremont St. — The members of Mr. L. H. Arey's weekly class spent the Fourth with him at his woodland home, Asbury Grove. It was a glorious time on a glorious day. One and all pronounced it an ideal outing at an ideal place.

Cambridge District

Park Avenue, Somerville. — The manifold interests of Morgan Memorial Chapel in particular, and of the City Missionary Society in general, were set before the people of this church in an exceedingly interesting manner by Rev. H. B. King, last Sunday morning. The response to the appeal made by the pastor, Rev. Arthur Page Sharp, was a very generous one, showing a good substantial advance over the excellent offering of last year. The general exodus of the people has cut the congregations and the attendance at Sunday-school just about in two. Enough, however, remain to encourage the heart of any preacher.

Newton Lower Falls. — On the evening of June 25 a delightful reception was tendered the pastor, Rev. J. Edwin Lacount, and his wife on their return from their wedding trip. The church was tastefully decorated, and a large number of members and friends were present. Mr. P. C. Baker, treasurer of the church, and Mrs. Julia A. Sanderson, president of the Ladies' Aid Society, assisted the pastor and his wife in receiving the guests in the small vestry. At the close of the formal reception the people adjourned to the large vestry, where refreshments were served. Mr. P. C. Baker presided at the exercises of the evening, and after voicing for the church and community a cordial welcome, read a letter from Rev. G. W. Mansfield, the preceding pastor at the Falls, who expressed his good wishes and regretted that he was unable to be present. Rev. Mr. Cole, rector of the Episcopal Church, Rev. W. L. D. Twombly, of Newtonville, Rev. Alexander Dight, of Natick, the president of the Ladies' Aid, and the superintendent of the Sunday-school, all voiced their congratulations to Mr. and Mrs. Lacount, to which the pastor responded fittingly. During the evening the Junior League presented Mrs. Lacount with a beautiful bouquet of roses, to which she made a happy response. The entire evening was significant of the cordial relations existing between pastor and people. Mr. Lacount was appointed to Newton Lower Falls at the last Annual Conference. He graduated from Boston University, C. L. A., in 1900, and from the Theological School at the recent Commencement, June 3. On June 10 he married Miss Sarah L. Gage, a student of Boston University, at the home of the bride's parents in Orange, Mass. Rev. James M. Gage, of Baldwinville, and Dr. Arthur P. Sharp, of Somerville, performed the ceremony.

Lynn District

Lynn, Boston St. — For the last three weeks Rev. Dr. T. Corwin Watkins has been supplying the pulpit, and has led the prayer-meetings. On June 28 he spoke in the Sunday-school on "The Boyhood of Wesley," and conducted a Wesley service in the evening.

Lynn. — The Wesley Bicentennial was observed in all the Methodist churches and in some churches of other denominations. At St. Paul's, the pastor spoke on Wesley's life-work. "An Evening with the Wesleys" was the theme at the First Church. At South St. the pastor's theme was, "The Heart of Wesley's Journal." The pastor of Trinity spoke on "The Great Wesleyan Revival." At the Highlands the pastor spoke upon the life and character of Wesley. The pastor of Maple St. Church spoke on "Wesley, the Man of Destiny."

W.

Worcester and Vicinity

Rev. H. H. Paine Honored. — The high esteem in which Rev. H. H. Paine is held by the people of Laurel Street Church was evidenced on Monday evening, July 6, in a most striking manner. A special trolley car was chartered, and fifty-six members of the church and congregation, including many of the officials and the pastor, rode to Webster and spent a pleasant evening with Mr. and Mrs. Paine. It was a time of unrestrained good fellowship on all sides. The ladies of the party took along an abundance of cake and ice cream, which they served at the proper time. Games were played, and a very enjoyable graphophone entertainment was given by Mr. Henry Taylor, secretary of the Laurel Street official board. Just before returning to Worcester the party assembled in the parlors and feelingly sang "Blest be the tie that binds our hearts in Christian love."

Sterling Camp-ground. — This delightful place is filling up with people. Many of the cottages have been opened, and others are being put in shape for the summer. There was a big crowd on the grounds on the Fourth of July. Picnic parties were present from Laurel Street and Coral Street Sunday-schools. An effort is being made, although with little promise of success, to induce the Boston & Maine road to put on a 7 o'clock train for Worcester, for the accommodation of the business men who are staying at the camp with their families.

Reunion of Mallalieus. — A remarkable family reunion was held at Millbury, July 6, when George W. Mallalieu entertained six brothers and sisters at his home on West Main Street. The average age of the family of seven children of John and Lydia Mallalieu which met on this occasion was 76 years. The oldest will be 84 years on Nov. 7, and the youngest is 68 years. All are well and hearty. Those present were members of a family of ten children, two dying in infancy and one in middle age. Bishop W. F. Mallalieu, who was present, is the fifth member. The others in attendance were Mrs. Lucy E. Pope, of Ossian, Ia., George W. Mallalieu, of Millbury, Mrs. Sarah L. Lawton, of Ware, Miss Eliza Mallalieu, of Millbury, Mrs. Jennie A. Thompson, of Millbury, and Frank A. Mallalieu, of New York, the "baby" of the family. Besides the elderly people there were present Willard Emerson Mallalieu, son of Bishop Mallalieu, and Miss Carrie Pope, of Iowa, granddaughter of Mrs. Pope. The feature of the reunion was a dinner served by the sisters to the brothers. An excellent photograph was made of the seven aged brothers and sisters.

A "Wesleyan" Wedding. — On Tuesday evening, July 7, William Gray Harris, of Poultney, Vt., and Miss Bessie Legg were married at the home of the bride's parents, Mr. and Mrs. John Legg, 5 Claremont Street, Worcester. The ceremony was performed by Rev. Albert Ernest Legg, of South Braintree, cousin of the bride, assisted by Dr. S. M. Dick, pastor of Trinity Church. A large number of the friends of the bride and groom were present. The bridal party stood in the bay window of the drawing-room, which was banked with oak leaves and asparagus ferns. Overhead were suspended the three Greek letters of the Delta Kappa Epsilon fraternity of Wesleyan University, of which the groom, best man and ushers are members. The prevailing decorations of the room were sweet peas, and the crimson, gold and blue of Wesleyan University. Mr. Harris is assistant at the high school of Northport, N. Y., and the bride is a prominent worker in Trinity Church. Her father, Mr. John Legg, is an official member of the same church, and a liberal supporter of Methodist enterprises in Worcester and elsewhere. After a wedding trip and a summer in Maine Mr. and Mrs. Harris will make their home in Northport.

Webster Square. — On June 18 the Ladies' Circle gave an entertainment in the church vestry. Miss Etta M. Rawlings was in charge. A musical and literary program was rendered, after which a salad and cold-meat supper was served.

Wesley Bicentennial. — In spite of an uncomfortably warm evening the Bicentennial for Worcester and vicinity, which was held in Trinity Church on Thursday, July 2, was well attended. Bishop Mallalieu presided, Dr. W. T. Perrin conducted the devotions, and addresses were delivered by Bishops Hendrix and Carman. The music was led by a chorus in charge of E. Bert Johnson, of Park Avenue Church. Special numbers were omitted, the music consisting entirely of congregational singing. At the conclusion of the addresses the audience filed past the speakers, shook hands, exchanged greetings, and eagerly examined Wesley's Georgia journal which Bishop Hendrix had used in his address.

A. S. G.

Springfield District

Trinity, Springfield. — At the June communion the pastor, Rev. Eugene M. Antrim, received 35 persons into membership in the church, as follows: 9 on probation, 13 from probation into full connection, and 13 by letter. At the same time 7 were baptized. On Children's Day he christened 7 infants, and gave attendance diplomas to 35 Sunday-school children, conferring on them the degree of F. C. A. (Faithful Church Attendance) for regular attendance on the church worship. The pastor has had nine funerals since Conference. The John Wesley Bicentennial was faithfully observed with special services and sermons, both morning and evening.

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Making a Hymn Book

Continued from Page 885.

manent element — the human soul and its invincible need and desire for God. But every age sees and voices that need after its own fashion, seeks and finds God after its own way, interprets that seeking and finding according to its own modes of thought and speech. A hymn-book which ignores this obvious and universal manner of men can have no message to them and therefore no mission among them.

Similarly the hymn-book must recognize the literary taste of the age. It is not necessary to determine whether the literary taste of this age is better or worse than the literary taste of the preceding age; it is sufficient to recognize that it is not the same taste. We smile at the crudenesses (to us) of Sternhold and Hopkins, of Tate and Brady, of Thomas Allen, of Joseph Hart, of Toplady, and many others, but these crudenesses were approved by the age for which they were furnished, and in most instances their authors were men of parts and education. It would be easy to produce verses from Watts and Charles Wesley, both of them men of the most eminent gifts and of the highest degree of culture, which could have no currency with us. A generation which has been brought up on Wordsworth and Shelley, Keats and Tennyson, Byron and Browning, will naturally and instinctively be impatient of poetry which does not in some degree conform to these standards of literary perfection of form. One may argue that the purpose of the hymn is quite apart from questions of taste and of literary propriety. So it is; but the appeal of the hymn is to taste as well as to conscience, and that hymn accomplishes its purpose best which commends itself alike to taste and conscience. Soundness of doctrine is at all times a fundamental requisite of the true hymn; but soundness of doctrine, as the greatest hymns declare, is quite compatible with the beauty of form essential to commanding and compelling literary composition. Fortunately there is no dearth of suitable hymns which combine truth and beauty, and that hymn-book is ordinarily most acceptable which finds and embodies the best of these.

Again, a hymn-book to meet the situation must have regard to the doctrinal emphasis of the time. In Wesley's day the prevailing view of God was highly Calvinistic and deterministic. Wesley himself was singularly free from this bias, and displayed the clearness of his vision and reach of thought by anticipating at many points the view of God which the best minds of our day hold as most conformable to reason and Scripture. The God who, according to Watts, "thunders as He pleases," has been declared to our generation as a God who rules and works by law. The God who, in the eighteenth century, was feared as a sort of infinite British magistrate, eagerly alert to the misdoings of men whom it was his privilege as well as prerogative to punish, has been declared to us as a Father ruling by love, unfailingly anxious to secure the good of His children and making use of every resource of His goodness and severity to perfect them in love and righteousness. The atonement, which in the eighteenth century and far into the nineteenth century was expounded in terms of a bald sacramentarianism, enjoining but not producing righteousness of life, is in these days seen and interpreted as a declaration of the heart of God that the real life, the life of peace and righteousness and of peace through righteousness, is secured only through union of life with life, the living Spirit of God informing, controlling, shaping the living spirit of man to produce in him the fruits of the Spirit, which are in godliness and true holiness. Christ has become a fuller, richer figure to this generation than ever before. His earthly life has become significant in a sense never before dreamed of. The hymns of our day dwell upon His character and ministry, His teaching and example, with unprecedented minuteness and insistency; and all the implications of that wonderful life — its moral beauty and serenity, its simplicity and earnestness, its unselfishness and helpfulness, its stainlessness and other-worldliness — are urged in multiplied verses of rare beauty and winsomeness. And then, in regard to the teaching of "final things" — heaven, hell, judgment, reward, punishment — there is hardly to be found any correspondence between the temper of the preceding age and that of ours. The doctrine of evolution has a sterner doctrine of retribution to teach than the doctrine of Jonathan Edwards; but it teaches in other terms. There is a "reverent agnosticism" about the manner of judgment, but a deeper certainty of its inevitableness and awfulness. The preceding age dwelt with a (to us) revolting minuteness on the torments of the lost; our age expresses its sense of the awfulness of sin's penalty by refusing to particularize details where no certain knowledge exists.

It will be seen from this scant outline that the work of selecting hymns for a denominational manual of worship — a manual of worship which, at the same time, will serve as a manual of devotion and (as Wesley said of his own collection) a "body of divinity" — is not a matter of small moment. When, in addition to the considerations urged above, it is remembered that the collection is intended to minister to the needs of a vast community, including every sort of taste and degree of culture; when it is remembered, also, that the collection must not simply reflect but direct and educate the spiritual life of this constituency, it will be seen that the duty is more than the mechanical and clerical one of bringing together a certain number of verses on a certain number of subjects. The men intrusted with this work must exercise every gift of knowledge, discernment and taste with which they have been endowed or which they have developed, and exercise these intelligently, scrutinizingly and conscientiously upon every line of every stanza of every hymn. What this means is understood, in its full content of tediousness and weariness as well as of inspiring and uplifting emotion, only by those who have ever undertaken the work.

Nothing has been said of the difficulty of getting suitable musical settings for the hymns; that is another and equally difficult problem. The fate of a hymn, more than people at first suppose, is largely dependent upon its musical setting. In musical as in poetic taste there are the widest and most varied differences. The Commission has these differences to consider and to meet. As with the hymns, there is no lack of musical material; the problem is to get the music that has staying and growing qualities — the qualities that, rightly interpreting the thought and movement of the hymn, will re-enforce the latter's attractiveness and power by the law of association. The happy union is when the tune suggests a hymn and a hymn the tune without provoking the desire to have them separated. Whether this Commission can prepare a book which will commend itself to the vast and mixed constituency presented by the united Methodisms is, of course, a problem. The result of the experiment will be awaited with interest.

CHURCH REGISTER

HERALD CALENDAR

Yarmouth Camp-meeting,	July 30-Aug. 10
Richmond, Me., Camp-meeting,	Aug. 7-17
Littleton Camp-meeting,	Aug. 8-23
Martha's Vineyard Camp-meeting,	Aug. 16-23
Bunker Hill Camp-meeting,	Aug. 16-23
Annual Convention of Norwich Dist. Ep. League at Willimantic Camp-ground,	Aug. 17
Weirs Camp-meeting, Weirs, N. H.,	Aug. 17-23
Willimantic Camp-meeting,	Aug. 17-25
Claremont Junction Camp-meeting,	Aug. 17-23
Sterling Ep. League Assembly,	Aug. 19-23
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 21-31
Dover Dist. Camp-meeting, Hedding, N. H.,	Aug. 23-29
Wilmot Camp-meeting,	Aug. 24-28
Sterling Camp-meeting,	Aug. 24-29
Foxcroft Camp-meeting,	Aug. 24-30
Laurel Park Camp-meeting,	Aug. 24-30
Empire Grove Camp-meeting at East Poland, Me.,	Aug. 24-31
Sheldon Camp-meeting, Vt.,	Aug. 24-31
East Machias Camp-meeting,	Aug. 26-29
Northport Camp-meeting,	Aug. 31-Sept. 5
Asbury Grove Camp meeting, Hamilton, Mass.,	Aug. 31-Sept. 7

POST OFFICE ADDRESS

Rev. C. W. Stevens (formerly of East Maine Conference), 3122 No. Elk St., Whatcomb, Wash.

Marriages

LAVALETTE — LOOMER — In the parsonage of Baker Memorial Church, Boston, July 6, by Rev. Edward E. Ayers, William H. Lavalette and Elmira J. Loomer.

McKENNEY — LUTHER — At Lisbon Centre, Me., July 8, by Rev. L. H. Bean, Adelbert L. McKenney and Grace I. Luther, both of Lisbon.

LONGFELLOW — BRANN — In Hallowell, Me., July 6, by Rev. W. Canham, Albert L. Longfellow and Abbie E. Brann, both of Hallowell.

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WANTED. — About 50 Gospel Hymns, No. 5. Any church or Sunday-school having such to sell cheap or to donate for a summer chapel, kindly communicate with GEO. W. BARBER, 82 Pearl St., Boston.

TWENTY-FIFTH ANNIVERSARY. — Rev. and Mrs. Jesse Murton Durrell will be at home to their friends at 17 Hough St., Dover, N. H., on Thursday, July 23, the 25th anniversary of their marriage. No cards.

EIGHTIETH BIRTHDAY — Samuel Webb, of 19 Stearns St., South Lawrence, so long known as an honored member of Garden St. Church, and for many years a successful class-leader, will welcome his friends to his home on his 80th birthday, July 28.

WANTED. — Any one who may be so fortunate as to possess a full or partial list of the Journals of the General Conferences of the Methodist Episcopal Church, and would like to place them where they will do permanent good, may do so by donating them to the library of Grant University, Chattanooga, Tenn. Correspondence on the subject with Rev. J. J. Manker, D. D., Knoxville, Tenn., will receive attention.

Card of Thanks

I desire to thank my dear brethren of the New Hampshire Conference, and others who have sent us letters of tender sympathy since our Father has taken the dear wife and mother to the other side of "the narrow sea." My son-in-law, Rev. J. R. Dinsmore, and my two daughters join me in this expression. St. Luke's Church and congregation have been very kind and generous. God bless you, every one! Our dear friend of more than a quarter of a century, Rev. C. H. Mead, D. D., is preparing a memoir of Mrs. Babcock, whom he knew well, having been much in our home in past years.

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OBITUARIES

Oh, listen, man!
A voice within us speaks the startling word,
"Man, thou shalt never die!" Celestial voices
Hymn it around our souls; according harps,
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality!
Thick-clustering orbs, and this our fair domain,
The tall, dark mountains, and the deep-toned seas
Join in this solemn, universal song.

—*Richard Henry Dana.*

Gardiner.—Died, in Lynn, Mass., April 7, 1903, Frank Wayland Gardiner, aged 55 years, 3 months, 6 days.

Mr. Gardiner was born in Lynn, Jan. 1, 1848, his parents being Stephen H. Gardiner and Mary A. Mudge. June 20, 1871, he married, at Lynn, Mazella E. Norwood, Rev. Zachariah Mudge performing the ceremony. She died May 8, 1872. Aug. 28, 1876, Rev. Dr. S. F. Upham officiating, he married Agnes Forest, of Bangor, Maine.

He was converted in Old Lynn Common Church at the age of seventeen under the ministry of Rev. Dr. J. H. Twombly, and united with that church under (now) Bishop W. F. Mallalieu. Of this church he was a zealous class-leader and official member for some years. In March, 1879, his membership was transferred to the Boston Street Methodist Episcopal Church, where he continued faithful in service and beloved by all to the day of his death. During these years he was a member of the official board, teacher in the Sunday-school, assistant superintendent, and secretary of the Lynn District stewards, which offices he held at the time of his decease. His first child died at the age of four. Three daughters are living, all being loyal though young members of the church.

Mr. Gardiner's last illness was sudden in its appearance, full of pain a long month, being a disease of the spine, and weary beyond telling. But he died as he had lived, a genuinely noble and faith-grounded Christian man. Would there were more of his kind!

F. C. H.

Fay.—Mrs. Louisa Fay died at the home of her son, Mr. C. M. Fay, in Clinton, Mass., April 9, 1903, at the advanced age of 91 years and 9 months.

Mother Fay was regarded as the oldest and saintliest person in Clinton. She was born in Reading, Vt., July 9, 1811, the daughter of Ebenezer and Mary (Nye) Herrick. She lived for fifteen years in the log house in which she first saw the light. In 1829 she married Samuel Fay. This happy couple lived for forty years in Reading and Weathersfield, Vt., where nine children were born to them. In 1879 her husband died, at the age of 73. She has since made it her home with her son in Clinton.

Four children survive her: C. M. Fay and Mrs. G. F. Hamilton, of Clinton; Mrs. Granville Knight, formerly of Malden; and Mrs. A. S. Smith, of Westfield. Besides her four children, nineteen grandchildren, ten great-grandchildren, and two great-great-grandchildren are living.

When fourteen years of age Mrs. Fay was converted at a Methodist camp meeting, and soon after joined the Methodist Episcopal Church. She had a clear and definite Christian experience. Her union with her beloved Lord Jesus was so complete and constant that she was made like Him. One could not remain long in the presence of this godly woman without being reminded of the words of Paul: "But we all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory even as from the Lord the Spirit." If ever the writer saw a person who was transformed into Christ's image, Mother Fay was that person. She had her Master's intense love for souls; she constantly longed to see souls saved. She had her Master's patience. Mrs. Fay, her daughter-in-law, with whom she has lived twenty-four years, bears this unique testimony to Mother Fay's Christlike patience: "I never saw her the least bit ruffled." Her influence in the home, in the whole community, and in the church, of which she had long been an active and devoted member, was most gracious, and can never die. Her home life was exceptionally beautiful.

On Jan. 3, 1900, she sustained a paralytic shock, and has since been confined to her bed; but she bore her sufferings in a spirit of happy resignation to God. She received the tenderest care that love could bestow in her son's family. After months of patient longing to depart and be with Christ, she "was not," for God took her.

G. H. C.

Hamilton.—Mrs. Lavinia Hamilton, widow of the late Isaac Hamilton, was born October 31, 1833, and died at the home of her daughter, Mrs. Wm. Bush, in Ivoryton, Conn., May 7, 1903.

She was married to Capt. Isaac Hamilton in 1850. For about thirty years after their marriage they lived on Chebeague Island in beautiful Casco Bay. Then they moved to Portland, where they at once joined by letter the Congress St. Methodist Episcopal Church, and were among its most active and devoted members.

In 1885 Captain Hamilton was suddenly killed by a falling block while working upon his vessel in Portland harbor, since which time Mrs. Hamilton has resided mostly in Portland, but occasionally would spend some time visiting her daughter in Connecticut. She was upon such a visit, hoping to regain her failing health, when the end peacefully came.

Mrs. Hamilton was an earnest Christian mother, who recognized her opportunity and duty in the home and patiently trained her children for Christ and the church. She entertained most hospitably many ministers in her home. Her children were her jewels, and when her youngest son, Edward, aged fifteen, died in 1888, her affliction was grievous; but the grace of God was sufficient.

Her children who remain to mourn their loss and cherish her memory are: Mrs. Wm. Bush (Stella), Ivoryton, Conn.; Mrs. E. A. Boothby (Flora), Mrs. Oakley Curtis (Edith), and Mr. Arthur I. Hamilton, of Portland. A patient, uncomplaining saint has gone to her rich reward.

W. S. Bovard.

Pray.—Oliver G. Pray was born in Lebanon, Maine, June 17, 1819, and died in Holliston, Mass., April 4, 1903.

Left an orphan at an early age, he was bound out and endured the many hardships incident to such a life. At the age of seventeen he came to Massachusetts in search of employment. He spent some years in Brookline and settled in Holliston in 1851. For thirty-five years he faithfully filled the position of section master on the Milford branch of the Boston & Albany Railroad.

He was married three times, his first wife being Elizabeth A. Mills, who died in 1861, leaving one daughter, Mrs. F. A. Young. In 1862 he married Maria Roberts, who died in 1872, and left two children — Mrs. A. A. Langill and Mrs. A. C. Mowry. His last marriage was with Mrs. Jane S. Farmer, who survives him. He was exceedingly fond of his home, appreciating its privileges after his lonely youth. He had great love and sympathy for young people, and his influence with them was always helpful.

Mr. Pray was converted in his youth, and united with the Free Baptist Church in Lebanon, and transferred his membership to the Methodist Episcopal Church of Holliston during the pastorate of the late Rev. F. Furber. He entered into active church work, filling many positions of honor and usefulness. He was both Sunday-school teacher and class-leader for many years, holding the latter office till the time of his death. He was gifted in exhortation and prayer, and to the last was as faithful as his health permitted in his attendance upon the church services. His relations with his pastors were most cordial, and many ministers of the Conference can testify to the hospitable welcome which they and their families have received in his home.

Mr. Pray had a life-long interest in the temperance cause, and contracted his last illness at a town meeting which he attended, wishing, as he said, to have his vote count on the side of temperance.

The funeral services were conducted by the pastor, Rev. J. H. Humphrey, assisted by Rev. Alexander Dight, a former pastor. H.

Camp.—Norman Camp was born in Elmore, Vt., Dec. 28, 1829, and died in his native town, April 30, 1903. His death resulted from an attack of paralysis which he suffered fifteen months before he died.

He was one of a large family of children born to Joel G. Camp, M. D., and Roxana (Hopkins) Camp, who all preceded him to the other shore. By trade he was a harness-maker. He held the office of town clerk in Elmore for thirty-six years, and was postmaster forty-seven years. He had been representative in the legislature and sheriff of the county, and held other offices of trust. He was married to Sophia Clark, July 4, 1855, who survives him. In early life they became members of the Methodist Episcopal Church and for many years he was both class-leader and steward. In the building of the present church edifice he was the leading mover and manager. He was very earnest in his Christian life. He was a worker in the Sunday-school and an ardent lover of the prayer and class-meetings. He knew the way of the Lord, and consequently was useful and influential as a member of the church. It is no small loss when such a brother is taken; but our loss is his eternal gain.

O. M. Boutwell.

Lane.—J. Willis Lane, the oldest member of the Methodist Episcopal Church at Gorham, N. H., was suddenly called to his reward, without a moment's warning, on the morning of July 1, 1902.

Mr. Lane was converted early in life under the labors of the evangelist, Edward Payson Hammond, and Sept. 21, 1862, became a member of our church in Gorham, from which time until his transfer to the church above he manifested a deep interest in the welfare of his church and the cause of Christ in the community and the world. Regular in his attendance at church, a thoughtful, attentive hearer, a practical, conscientious Christian, he was an inspiration to his pastor and a blessing to his fellow-workers. Bereft of his wife by death several years ago, and more recently by the instant death of his only son falling from a building, and of a little granddaughter who was killed by the cars while trying to rescue a playmate, Mr. Lane felt himself bereaved indeed, and turned his face away from earth and looked with longing eyes to that "Better Country." Only a few days before his departure, though apparently in his usual health, he said to his pastor: "I am homesick for heaven. All my dear ones are over there." The Father heard, and said: "It is enough. Come home!" And he fell asleep to awake in the presence of his Lord. Mr. Lane leaves a daughter-in-law and a grandson, Arthur, now in his junior year at West Point.

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Cooper. — After nearly twenty-five years of separation, Mrs. Abby Ann (Carpenter) Cooper, widow of Rev. John Cooper, of the New England Southern Conference, rejoined her husband in the better land, April 30, 1903.

She was born in Plainfield, Conn., April 4, 1826. Without special early educational opportunities, Miss Carpenter, by reading, acquired sufficient information to fill with credit the position in which she was placed. In October, 1841, she was married to John Cooper, then a prosperous young manufacturer of woolen goods. The next year both husband and wife were brought to Christ during a wonderful revival in Woodstock, where they then lived. Scarcely a year later Mr. Cooper gave up his promising business and entered the ministry. The conviction of duty in this matter was shared by both the young itinerants, and they labored with zeal and success for thirty five years. Thirteen children were given to them, eleven of whom survived the father, who died in 1878. During their married life, and still more when Mrs. Cooper was left alone with this large family, she lived only for those committed to her, manifesting rare capacity. The eldest daughter has been for eighteen years the principal of a high school in Minneapolis, Minn., and a son, Rev. Rufus T. Cooper, has for almost as many years labored as a Methodist minister, acceptably serving important churches. Ten still live, nine are married, some of them in prominent positions. There are sixteen grandchildren and four great-grandchildren.

The religious life of Mrs. Cooper was not demonstrative, but her piety was deep and ardent, and made upon those around her the impression of genuine goodness. To her pastor, Rev. Dr. W. J. Yates, and to her minister-son, who was permitted to spend nine days with his mother just before her death, she expressed strong confidence in God and a bright hope of endless life. Her thoughts, even her dreams, and her conversation went back to the years when she and her husband were receiving "appointments" — the happiest of her long life.

Funeral services were conducted by the pastor, Rev. N. B. Cook, in the church at Warehouse Point, Conn., where Mr. Cooper had been pastor, and where most of her later years were spent. The remains were placed by the side of those of her husband in the cemetery near by. Such a life is a benediction, and its memory is precious. J. H. JAMES.

Cooledge. — Mrs. Amanda Cooledge, wife of Franklin S. Cooledge, was born in South China, Me., Nov. 16, 1828, and died in Lowell, Mass., April 1, 1903, in the 75th year of her age.

She was the daughter of Stephen D. and Olive J. Burrill, and was married to Mr. Cooledge, May 26, 1850, by Rev. Charles Adams. Her married life of over fifty-three years was ideal in affection and devotion. Her parents moved to Lowell when she was in her teens, and shortly after they both died, leaving a family of six children, of whom she was the eldest. The task thus imposed upon her she bravely took up, and exhibited those sterling qualities of character which have ever adorned her life.

She was received into the Worthen St. Methodist Episcopal Church at Lowell in November, 1849, and at her death had been a member of this church for over fifty-three years. Of unswerving faith, she was steadfast in character, regular in attendance upon the services of God's house, and active in Christian work. For years she was a Sunday-school teacher, having a pupil in the Chinese Sunday-school at the time of her last illness, and as president of the Ladies' Aid Society she rendered faithful service to the church.

She was a great reader. In imagination she had visited many lands and met the distinguished personages of history, and hence she was a most interesting conversationalist. Of sunny disposition and even temperament, she was the light of her home and a delightful friend. Her end was peace. She is forever with the Lord.

Her funeral services were conducted by Revs. James F. Allen and Geo. S. Chadbourne.

WILLARD T. PERRIN.

Gardner. — The recent death of Mrs. Lucy Abell Gardner, widow of Ulysses S. Gardner, has removed the oldest member of Trinity Methodist Episcopal Church, Norwich, Conn. Mrs. Gardner exemplified the life of a devoted Christian to the highest degree. By faith and whole-souled generosity and constant attendance at religious services, she was all through her life an earnest seeker after the things of God. Her ideals were high, her disposition gentle, bright and cheerful, and there are many who benefited by her kindly acts of charity. One who was closely associated with her for many years says that no matter how tried, her sweetness of spirit was never disturbed. She was a true and devoted friend, and was esteemed by every one who knew her. Her death is a distinct loss to the church and community.

Mrs. Gardner was born in Colchester 88 years ago. She was married, in 1841, to Capt. U. S. Gardner, by Rev. D. N. Bentley. Mr. Gardner, who was interested in the book publishing business and a prominent citizen of Norwich, died in 1884. As a memorial to him his widow had a handsome window placed on the Main St. side of the church.

For two months Mrs. Gardner had been ill, having sustained a shock which deprived her of all her faculties except an occasional moment when she would testify to her faith in God. Many friends paid respect to her memory at the funeral, which was held from the home of Daniel D. Lyman, Thursday afternoon, June 11. F. C. N.

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Editorial

Continued from page 883

next General Conference, in response to the earnest importunities of so many of our leading representatives, to become a Bishop of the Methodist Episcopal Church — which would most fittingly crown his distinguished career — then a safe and wholly worthy successor for the great official might be secured in Dr. Eckman.

— Rev. Dr. R. W. Hutchinson, president of Genesee Wesleyan Seminary at Lima, N. Y., has resigned. He will retain the position until the next session of the Genesee Conference.

— Mrs. Elizabeth Rogers, who recently died in Los Angeles, bequeaths $500 to the Unity Sunday-school, Hartford, Conn., as a trust fund, and stipulates that the income be applied to assisting Christmas festivities for the children of the Sunday-school.

— Miss Elizabeth Sue Tuckley, eldest daughter of Dr. and Mrs. Henry Tuckley, of Oneonta, N. Y., was married, June 25, to Mr. Frederick Harrison Williams, of Binghamton, in the Methodist Episcopal Church at Oneonta, N. Y., of which Dr. Tuckley is pastor. Mr. Williams is a graduate of Yale University, and a member of the faculty of the Binghamton high school.

— Prof. William Caldwell, of Northwestern University, regarded as one of the great scholars of the West, has accepted a proposition from McGill University, of Montreal, to take the MacDonald chair of moral philosophy. He will assume his new duties in September. Prof. Caldwell has held the chair of moral and social philosophy at Northwestern since 1894.

— Mr. Geo. H. Blakeslee, son of Rev. Dr. F. D. Blakeslee, principal of Cazenovia Seminary, received a Ph. D. degree at Harvard Commencement, and becomes a member of the faculty at Clark University, Worcester, next fall. Mr. Albert L. Blakeslee, another son, sailed, June 17, under appointment from Harvard University to Venezuela to investigate botanically Margarita.

— A very pleasant wedding occurred at Bethel, Vt., Wednesday, July 8, when Rev. Fred Daniels, of the Vermont Conference, now stationed at Hartland, and Miss Lula A. Chamberlin, of Bethel, were united in marriage by Rev. A. L. Cooper, assisted by Rev. J. W. Miller, of Gaysville. The wedding was at the home of the parents of the bride, Mr. and Mrs. James Chamberlin, of Bethel Lympus. The bride received many valuable and useful presents. The happy couple will be at home in Hartland, after July 15.

— The many friends of Rev. Dr. W. R. Clark throughout New England and the connection will be glad to know that he is in quite comfortable health. Though his sight is so seriously affected that he can no longer read, yet through the help of his daughters, who read to him, and because of his association with cultivated friends, he keeps fully informed and abreast of the times. His call at this office, last week, as is always the case, was full of inspiration and hope. He is the most optimistic Christian that we meet, and shows no taint of the pessimism and discouragement that so often cloud the minds of aged preachers. He has the seer's vision and hope. Indeed, his faith in the brighter days of Christian progress and victory close at hand has become an inspiring certitude. "Within fifty years," said he, with buoyant assurance, "the Christian Church will achieve such victories as have never been witnessed before. We are already upon the eve of this success;" and the writer replied: "I believe it, Dr. Clark, because you believe it." This revered minister is one of the few men who, for a quarter of century, we have gladly taken as a leader and guide.

— Mrs. C. L. Antrim and Miss Ethel Antrim, of Denver, Col., mother and sister of Rev. E. M. Antrim, of Springfield, are visiting him for several weeks.

— Miss Pauline J. Walden, publisher of *Woman's Missionary Friend*, is warmly welcomed back to her desk this week by a host of friends, after her pleasant visit of two months to the Pacific Slope.

— Miley Foster, third son and youngest child of the late Randolph I. Foster of New Jersey, and grandson of the late Bishop Randolph S. Foster, died last week at Moultonboro, N. H., in the 24th year of his age. In failing health for two years past, this young life had sought relief among the Ossipee Mountains, on a spur of which, at "Red Oaks," its last weeks were spent in a tent opened to the beauty and grandeur of Nature round about. Amid these glories this soul took its flight to the glories of the world beyond in the early morning hours of Wednesday, July 8.

— Rev. George Jackson, B. D., of Scotland, whose remarkable address at the Wesley Bicentenary in this city was published in full in our issue of last week, received distinguished consideration in New York city. Last Thursday he was entertained at luncheon at the Aldine Club by Mr. J. S. Armstrong of the publishing firm which is to handle his new book (to be published in the fall) on "The Teaching of Jesus." Friday night a complimentary dinner was given to him at the Union League Club, New York city, by Mr. J. Edgar Laycraft. The *menu* cards were exceedingly handsome, bearing a fine reproduction of the Foster painting of Wesley, with the English and American flags joined below. Those present, besides the host and the guest of honor, were Bishop E. G. Andrews, Dr. J. M. Buckley, Dr. Herbert Welch, Dr. G. P. Mains, Dr. W. F. McDowell, Dr. F. M. North, Dr. W. I. Haven, Dr. Wallace MacMullen, Dr. C. S. Harrower, Prof. M. B. Crawford, Mr. G. F. Hodgman. Informal speeches and conversation concluded a delightful evening. Dr. Jackson has charmed many by his unaffected simplicity, his sincerity and high ideals, his frankness, clearness and strength. He leaves a most favorable impression behind him. He sailed homeward on the "Lucania," Saturday afternoon.

BRIEFLETS

De Pauw University, Greencastle, Ind., has purchased the Nelson House, the finest residence in the city, as a home for the new president-elect, Rev. E. H. Hughes, S. T. D.

The editor is unable to respond by letter to the very many grateful communications already received concerning the last two issues of ZION'S HERALD. The following, received from one of our ministers in Ohio, personally unknown to the editor, is a sample of many: "The whole church owes you a debt of gratitude for your great Wesley Bicentenary numbers of ZION'S HERALD. They will have permanent value in Wesley literature. I want to pay my share of the debt by personally thanking you for this great collection of great addresses." To this writer, as to all others, the editor expresses hearty thanks.

Along with much wisdom at the recent meeting of the National Educational Association, there were occasional utterances of unwisdom. The limit in this direction was reached by Dr. G. Stanley Hall in his incoherent utterances on coeducation. He found coeducation undesirable for two reasons: One was that it tends to lessen the attractiveness of women, and this lessens the number of marriages. The other was that it tends to "sexual precocity." One would think that this rather vaguely defined something would lead to earlier marriage, and thus postpone "race suicide;" but it seems that Dr. Hall has decreed otherwise. Fortunately, Dr. Hall admitted that these things cannot be proved, and hence for all those who are unwilling to walk by faith in Dr. Hall there is no occasion for alarm. We hope that Dr. Hall will be more successful in his investigation of the intelligence of minnows than he has been in studying coeducation.

Loyalty to the dead proves itself in love for the living.

A great deal is being made nowadays of the Monroe Doctrine on the political side. The doctrine also has a moral aspect. It has been well remarked that the Monroe Doctrine is "a missionary doctrine, if it means anything at all." The United States has a duty not only to preserve the territory of the South American republics from encroachment, but also to help supply, by some form of ministry, their spiritual needs, which are so great.

Back of the chisel must be the hammer. Force as well as fineness is a condition of good work, and we must oftentimes strike hard as well as true.

We rejoice to learn that the great debt of Fowler Church, Minneapolis, is now fully provided for. The church was started ten years ago in what has now become one of the most elegant and modern home districts of that beautiful city. The promoters planned for large things. Three lots were bought and a chapel erected at a cost of $60,000. The material used was jasper granite, trimmed with brown stone. The inside finish is with Southern birch and hard wood, with cathedral glass of exquisite design for windows. The building is three stories, complete in every part, and the auditorium will accommodate 800. When Dr. P. A. Cool was appointed pastor in October, 1901, the membership was less than 200, and the debt about $24,000. June 14 was made a final rally day. Bishops Fowler and Joyce, and Dr. William Fielder, presiding elder of Minneapolis District, were present. It was found that city Methodism outside of Fowler Church had pledged about $1,500, friends not Methodists $800, the heroic church and congregation $17,000. During this money campaign the membership of the church has increased to over 300. Not only does Fowler Church rejoice, but all Minneapolis Methodism, for this is the last mortgage on Methodist churches in Minneapolis Methodism.

A very discriminating, generous and just editorial is that in last week's *Congregationalist* upon John Wesley, entitled, "The Christian Leader for Today" — one of the best that has appeared on our founder in papers of other denominations. We should transfer it to our columns, had we not been publishing so very much upon Wesley of late.

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